IPLICATE Orthodox Eastern Church Russian

Patriarch.



THE JOURNAL OF THE MOSSOW PATRIARSHATE



His Holiness Patriarch Pimen conducting Divine Liturgy in the MTA Church of the Protecting Veil of October 14, 1974 (see p. 18)

THE CHURCH OF ST. NICHOLAS IN KUZNETSY, MOSCOW



The main chapel dedicated to St. Nicholas the Miracle Worker



The main chapel — a view from the refectory





chapel dedicated to the Presentation of the Mother of God, in the background — the icon of Mother of God "Assuage My Sorrows", to left — the Bogolyubovo icon of the Mother of God column). Right photo: stucco mouldings on archs of the western nave (see p. 24)



THE ICON OF THE MOTHER OF GOD "ASSUAGE MY SORROWS" (see p. 24)

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THE JOURNAL

No.1

OF THE MOSSOW FATRIARCHATE

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Head of the Publishing Department
of the Moscow Patriarchate

CHRISTMAS GREETINGS

from His Holiness Patriarch PIMEN of Moscow and All Russia to the Primates of Orthodox Churches

To His Holiness DIMITRIOS I, Archbishop of Constantinople the New Rome and Ecumenical Patriarch

Your Holiness, we greet you with a holy kiss and heartily congratulate you on the occasion of this great Feast of the Nativity of Jesus

Christ and on the New Year of the Lord's bounty.

Solemnly celebrating the Nativity of Christ, we offer up our thanks to God the Father, Who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (Jn. 3. 16).

Sharing with you this great joy, we beg you to accept our sincere

greetings in Christ with our love in the Newly-Born Lord.

May the coming New Year of the Lord's bounty and mercies through His will be a year of peace and prosperity for all men on earth.

We offer up our prayers to the Newly-Born Divine Infant that He may strengthen you and grant you length of days for the service of Christ's Church.

With irrevocable brotherly love in Jesus Christ,

+PIMEN, Patriarch of Moscow and All Russia

Christmas Day 1974/1975

His Holiness Patriarch PIMEN of Moscow and Ali Russia sent similar Christmas greetings to the Primates of the Orthodox Churches:

His Beatitude NICHOLAS VI, Pope and Patriarch of Alexandria and All

Africa: Alexandria His Beatitude ELIAS IV, Patriarch of Antioch the Great and All the

East: Damascus

His Beatitude BENEDICTOS I, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Holiness and Beatitude DAVID V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness GERMAN, Archbishop of Pech, Metropolitan of Belgrade

and Karlowitz, Patriarch of Serbia; Belgrade

His Beatitude JUSTINIAN, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Valachia, Archbishop of Bucharest; Bucharest

His Holiness MAKSIM, Patriarch of Bulgaria; Sofia

His Beatitude MAKARIOS, Archbishop of New Justiniana and All Cyprus; Nicosia

His Beatitude SERAPHIM, Archbishop of Athens and All Hellas; Athens His Beatitude VASILIY, Metropolitan of Warsaw and All Poland; War-

His Beatitude DOROTEJ, Metropolitan of Frague and All Czechoslovakia; Prague

His Beatitude IRENEY, Archbishop of New York, Metropolitan of All America and Canada; New York

His Eminence DAMIANOS, Archbishop of Sinai, Pharan and Raifa; Cairo His Eminence PAUL, Archbishop of Karelia and All Finland; Kuopio His Eminence THEODOSIUS, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

His Holiness Pope PAUL VI; Vatican City
His Holiness VAZGEN I, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin
His Holiness SHENUDA III, Pope of Alexandria and Patriarch of St. Mark's See in All
Africa and Middle East; Cairo

His Holiness Abuna THEOPHILOS, Patriarch of the Ethiopian Church; Addis Abada His Beatitude Mar VASILIOS OUGEN I, Catholicos of the East; Kottayam His Holiness Mar JAKOVOS III, Patriarch of Antioch and All the East; Damascus His Grace Dr. DONALD COGGAN, Archbishop of Canterbury, Primate of All England and Metropolitan; London

His Grace Dr. JOHN M. ALLIN, Presiding Bishop of the Episcopal Church of the USA;
New York

His Grace Dr. MARINUS KOK, Archbishop of Utrecht, Utrecht

Rev. Dr. PHILIP POTTER, General Secretary of the World Council of Churches; Geneva

His Holiness Patriarch PIMEN of Moscow and All Russia also sent Christmas greetings to:

Monsignor JUOZAS PLETKUS, Bishop of Tubia, Apostolic Administrator; Telshai Monsignor JUOZAS MATULAITIS-LABUKAS, Bishop of Mopt, Apostolic Administrator; Kaunas

Monsignor JULIAN VAIVODS, Bishop of Great Makriana, Apostolic Administrator;

Archbishop JANIS MATULIS of the Evangelical Lutheran Church in Latvia; Riga Archbishop ALFRED TOOMING of the Evangelical Lutheran Church in Estonia; Tallinn

A. E. KLIMENKO, Chairman of the All-Union Council of Evangelical Christian Baptists;

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

The Most Reverend NIKODIM, the Old Believers Archbishop of Moscow and All Russia; Moscow

The Most Reverend PAVEL, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
G. I. DERYUGIN, Chairman of the Moscow Community of Christian Old Believers of

the Pomor Rite; Moscow L. S. MIKHAILOV, Chairman of the Grebenshchikovskaya Community of Old Believers

in Riga; Riga

I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian

SSR; Vilnius

M. I. CHUVANOV, Chairman of the Moscow Old Believers Community of the Transfiguration; Moscow

UKASE

For the diligent service to the Church of God the following hierarchs are elevated to the dignity of archbishop: Bishop Bogolep of Kirovograd and Nikolaev; Bishop Antoniy of Chernigov and Nezhin; Bishop Nikolay of Perm and Solikamsk.

+PIMEN, Patriarch of Moscow and All Russia

September 6, 1974

Holy Synod Decision

The Holy Synod at its session of November 12, 1974, under the chairmanship of the Patriarch

HEARD: the report of His Eminence Metropolitan Yuvenality of Tula and Belev, Head of the Department of External Church Relations on the appointment of a new representative of the Moscow Patriarchate to the Christian Peace Conference in Prague in connection with the termination of Father Vasility Novinsky's assignment abroad.

RESOLVED: 1) that Father Vasiliy Novinsky be relieved of his duties as the representative of the Moscow Patriarchate to the Christian Peace Conference in Prague and assigned to His Grace Bishop of Vilna and Lithuania.

2) that Hieromonk Iosif Pustoutov, a referent at the Department of External Church Relations, be appointed representative of the Moscow Patriarchate to the Christian Peace Conference in Prague.

+PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+NIKODIM, Metropolitan
of Leningrad and Novgorod,
Patriarchal Exarch to Western Europe
+FILARET, Metropolitan
of Kiev and Galich,
Patriarchal Exarch to the Ukraine
+SERAFIM, Metropolitan
of Krutitsy and Kolomna
+YUVENALIY, Metropolitan
of Tula and Belev
+IOSIF, Archbishop
of Ivano-Frankovsk and Kolomya
+VLADIMIR, Archbishop
of Irkutsk and Chita
+PLATON, Bishop
of Voronezh and Lipetsk
+ALEKSIY, Metropolitan
of Tallinn and Estonia,
Chancellor of the Moscow Patriarchate

Independence Day of Cyprus

(exchange of telegrams)

On October 1, 1974, on the occasion of the national holiday of Cyprus — Independence Day — His Holiness Patriarch Pimen of Moscow and All Russia, sent a greetings telegram to the President of Cyprus, His Beatitude Archbishop Makarios of New Justiniana and All Cyprus, in which he expressed heartfelt wishes for God's almighty help in the courageous struggle of the

people of Cyprus and the President of the Republic, Archbishop Makarios, "for the just and peaceful settlement of the problem of Cyprus, and to strengthen the sovereignty and territorial integrity of the Republic of Cyprus".

Greetings telegrams to His Beatitude Archbishop Makarios were also sent by Metropolitan Nikodim of Leningrad and Novgorod, Patriar chal Exarch to Western Europe, and Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations.

In response His Beatitude Archbishop Makarios sent telegrams expressing his sincere gratitude for the fraternal solidarity and support of the struggle of the people of Cyprus.

Antiochene Orthodox Church Delegation on a Visit in the Soviet Union

A delegation of the Antiochene Orthodo Church headed by His Beatitude Elias IV, Patriarch of Antioch the Great and All the East stayed in the Soviet Union from October 15 to 24, at the invitation of the Russian Orthodo Church. The delegation included: Metropolitan Spyridon of Zahli, Metropolitan Constantine of Baghdad, Metropolitan Alexios of Emesa, Metropolitan Elias of Allepo, Archimandrite Elias Archimandrite Makarios, Dean of the Antiochen Podvorye in Moscow, and Deacon Musa.

Apart from Moscow the guests visited Zagorsk, Leningrad and Pskov and got acquainte with the religious and cultural life of the places. The members of the delegation concelebrate services in various churches with the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen, and other hierarchs of the Russian Orthodox Church.

The visitors had brotherly meetings and talks with His Holiness Patriarch Pimen of Moscow and All Russia and members of the Holy Synod of the Russian Orthodox Church.

The delegation of the Antiochene Orthodo: Church paid a visit to the Council for Religious Affairs of the USSR Council of Ministers and was received by the chairman, V. A. Kuroyedov

On October 23, the Embassy of the Syrian Arab Republic in the USSR gave a luncheon in honour of the delegation.

On the same day His Holiness Patriarch Pimen of Moscow and All Russia gave a reception in honour of His Beatitude Patriarch Elias.

On October 24, the delegation of the Antiochene Orthodox Church left Moscow.



Bishop Nikolay of Mozhaisk with Archimandrite Iriney and Protodeacon Nikolay Dimitriev, both of the Patriarchal Podvorye in Tokyo, with Patriarch Pimen at the reception held by the latter

CHRONICLE

Bishop Pierre of Korsun (West European Exchate) stayed on a visit in our country from eptember 10 to 25, 1974. Apart from Moscow, e visited Leningrad, Smolensk, Zagorsk and kutsk. Bishop Pierre was received by His Honess Patriarch Pimen of Moscow and All Rusa, by Metropolitan Nikodim of Leningrad and Dygorod, Patriarchal Exarch to Western Europe, and by Metropolitan Yuvenaliy, Head of the epartment of External Church Relations.

On September 25, 1974, Bishop Chrysostom of ursk and Belgorod, Deputy Head of the Deartment of External Church Relations, received ans Ritzler, representative of the Catholic labour overent of the Diocese of Lunz (Austria).

Archbishop Iriney of Baden and Bavaria (Cent-I European Exarchate) stayed in our country om October 11 to 23, 1974. During this period is visited Moscow, Kiev, Zagorsk and Tula. He has received by His Hollness Patriarch Pimen of coscow and All Russia, and by Metropolitan Yumaliy of Tula and Belev, Head of the Department of External Church Relations.

Bishop Nikolay of Mozhaisk, the representative the Patriarch of Moscow and All Russia to Archbishop of Tokyo and Metropolitan of Il Japan, stayed in the Soviet Union from Octoer 23 to November 1, 1974. Besides Moscow, visited Riga and Zagorsk. He was received by St Holiness Patriarch Pimen of Moscow and Allsssia, and by Metropolitan Yuvenaliy of Tula d Belev, Head of the Department of External nurch Relations.

On October 29, 1974, His Holiness Patriarch men of Moscow and All Russia, received Amssador Demos Hadjimiltis of the Republic Cyprus to the USSR, at the latter's quest. Bishop Chrysostom of Kursk and Ilgorod, Deputy Head of the Department of Iternal Church Relations, was present at the republic.

On October 25, 1974, the Second All-Union inference of "USSR-Cyprus" Friendship Society ok place at the House of Friendship in Mosw. The Vice-President of the Society, Metrolitan Yuvenaliy of Tula and Belev, Head of the

Department of External Church Relations of the Moscow Patriarchate, participated and made a speech. Metropolitan Yuvenaliy who was re-elected Vice-President of the "USSR-Cyprus" Friendship Society for another term was awarded a diploma of the Union of Soviet Friendship Societies and Cultural Relations with Foreign Countries for his active work for the development and strengthening of friendly and cultural relations with the people of Cyprus and was elected a delegate to the All-Union Conference of the Union of Soviet Friendship Societies.

On October 25, 1974, Bishop Chrysostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, received Dr. Eric Staples, a Canon of the Anglican Church of Great Britain, Dean of the Anglican Community in Helsinki, who was accompanied by Mr. Spence, First Secretary of the Embassy of Great Britain in the USSR.

On October 29, 1974, Bishop Chrysostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, received W. Hutchings, Secretary of the Embassy of New Zealand in the USSR.

On November 12, 1974, Patriarch Pimen of Moscow and All Russia, received Ambassador Johannes Zjige of Ethiopia to the USSR in connection with his departure for his homeland. Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, and Archpriest Matthew Stadniouk, Secretary to His Holiness the Patriarch, were present at the reception.

On November 12, 1974, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, received Ernst van Eighen, the former Chairman of the Financial Committee of the Conference of European Churches and Vice-President of the Netherlands Union of War Veterans.

On the same day Metropolitan Aleksiy of Tallinn and Estonia, Vice-Chairman of the Presidium and Advisory Committee of the Conference of European Churches, gave a dinner in honour of Ernst van Eighen, the former Chairman of the CEC Financial Committee.

Services Conducted by His Holiness Patriarch PIMEN

September 21 (8), the Feast of the Nativity of the Blessed Virgin, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the

eve, conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany together with the dean of the cathedral, Protopresbyter Vitaliy Borovoy, and Archimandrite Nestor Krystev, the Dean of the Bulgarian Podvorye, Priestmonk Nikolay Goranov, Dean of the Bulgarian Podvorye of St. Elijah the Prophet in Bucharest, Romania, and the

cathedral clergy.

On September 22 (9), sixteenth Sunday after Pentecost, before the Feast of the Exaltation of the Holy Cross; on September 27 (14), the Feast of the Exaltation of the Holy Cross, and on September 29 (16), seventeenth Sunday after Pentecost and after the Exaltation of the Holy Cross, His Holiness Patriarch Pimen conducted Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On September 26 His Holiness Patriarch Pimen conducted All-Night Vigil with the Office for the Exaltation of the Holy Cross.

On Saturday, October 5 (September 22), His Holiness the Patriarch conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On October 6, eighteenth Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy in the same cathedral together with His Holiness Patriarch German of Serbia (see p. 9—

On October 8 (September 25), the Feast of St. Sergiy of Radonezh, the Miracle Worker, and on the eve of the feast His Holiness Patriarch Pimen and His Holiness Patriarch German of Serbia concelebrated divine services in the Trinity-St. Sergiy Lavra with the hierarchs of the Russian and Churches and numerous clergy (see JMP, No. 12, p. 9—Ed.).

On October 13 (September 30), nineteenth Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Div ine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. The All-Nigh Vigil was conducted by Patriarch Pi men together with Archbishop Iriney o Baden and Bavaria (Central Europea)

Exarchate, FRG).

On the eve of the Feast of the Protecting Veil of the Mother of God, Oc tober 13 (September 30), His Holines Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany, and on the feast itsel celebrated Divine Liturgy in the Protecting Veil Church of the Moscov Theological Academy. The Liturgy wa concelebrated by His Holiness the Patriarch with Archbishop Filaret of Ber lin and Central Europe, Patriarchal Exarch to Central Europe, Archbisho Vladimir of Dmitrov, Rector of the MTA, and the numerous clergy. The di vine service was attended by Archbish op Aleksiy of Krasnodar and the Kuban, Archbishop Antoniy of Minsk and Byelorussia, Archbishop Antoniv Chernigov and Nezhin, Archbishop Ser giy Golubtsov, Bishop Pimen of Sarato and Volgograd, Bishop Germogen o Kalinin and Kashin, Bishop Anatoliy of Zvenigorod.

October 17 (4), twentieth Thursday after Pentecost, His Beatitude Patriarch Elias IV of Antioch the Great and All the East and His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Church of St. Gabriel the Archangel in the Antiochene Podvorye in Mos cow with Metropolitan Aleksiy of Tallinn and Estonia, Metropolitans Spyridon of Zahli and Constantine of Baghdad (Antiochene Church), Metropolitan Yuvenaliy of Tula and Belev, Metropolitans Alexios of Emesa and Elias of Allepo (Antiochene Church), Bishop Anatoliy of Zvenigorod, representative of the Moscow Patriarch to the Antio-

hene Patriarch, Archimandrite Makaos Tayar, dean of the podvorye, and ne clergy of the church. The Liturgy ras attended by Metropolitan Serafim If Krutitsy and Kolomna and Bishop cermogen of Kalinin and Kashin, After ne Liturgy His Beatitude Patriarch lias and His Holiness Patriarch Pinen exchanged greetings.

On October 18 (5), the Feast of Sts. yotr, Aleksiy, Iona, Filipp and Yermo-en of Moscow and All Russia, the Mircle Workers, His Beatitude Patriarch llias and His Holiness Patriarch Pien celebrated Divine Liturgy and, on ie eve, All-Night Vigil in the Patri--chal Cathedral of the Epiphany. The rimates of the two Sister Churches ere assisted at the All-Night Vigil by ietropolitan Aleksiy of Tallinn and stonia, Metropolitans Spyridon of ahli and Constantine of Baghdad, Antiochene Church), Metropolitan Sefim of Krutitsy and Kolomna, Metro-

politans Alexios of Emesa and Elias of Allepo (Antiochene Church), Metropolitan Yuvenaliy of Tula and Belev, Archbishop Pitirim of Volokolamsk, Bishop Serapion of Podolsk, Bishop Chrysostom of Kursk and Belgorod, Bishop Anatoliy of Zvenigorod, representative of the Moscow Patriarch to the Antiochene Patriarch, Bishop Platon of Argentina and South America. At the Divine Liturgy the two Primates were assisted by the same hierarchs together with Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe. The clergy was represented by Protopresbyter Vitaliy Borovoy, Archimandrite Makarios Tayar, Archimandrite Nestor Krystev, the guests from Antioch and the cathedral clergy. After the Liturgy His Beatitude Patriarch Elias and His Holiness Patriarch Pimen exchanged greetings.

Speech of His Holiness Patriarch PIMEN

belivered at the Farewell Reception in Honour of Patriarch GERMAN of Serbia and the Members of the Delegation of the Serbian Orthodox Church

on October 11, 1974

Your Holiness, beloved in the Lord ·-worker and most holy brother,

Your Excellency, deeply respected r. Milorad Pešić, Ambassador Extradinary and Plenipotentiary of the So-plist Federal Republic of Yugoslavia, Most reverend archpastors of the Seran Orthodox Church, and all our dear

Deeply respected Deputy Chairman the Council for Religious Affairs of e USSR Council of Ministers, Viktor

Ikolayevich Titov, The few days that have bestowed on the joy of conferring with His Holiss Patriarch German and his veneble companions have not, of course, rmitted us to give full expression to abundance of our love for you, our ar guests, for the Serbian Orthodox nurch, for the industrious and peace-wing Serbian people and for all the nternal peoples of Yugoslavia, which

through their united efforts are building up the prosperity of their country.

Dear friends, the Russian Orthodox Church has always entertained feelings of profound devotion and love for her sister, the Serbian Orthodox Church.

The origins of the friendship and cooperation between our Churches are shrouded in the mists of time. Our sistership, sealed by the bond of our common Slav heritage and by our similar historical destinies, was nourished by a single source of religious enlightenment, arising from the great feats of the saintly brothers Cyril and Methodius. The chronicles have preserved much impressive evidence of the close ties between our Churches in the past... That great enlightener of the Serbs and first archbishop of the "Serbian and Maritime Lands", St. Sava, while still a youth of seventeen and known as yet only by the name of Rastko, left the house of his father, the great župan Stefan Nemanja, and travelled to Athos in the company of a Russian monk. He took his final monastic vows and the name of Sava in the Russian Monastery of St. Panteleimon (Old Russik) and glorified his Church by the sanctity

and sublimity of his life.

In later centuries many outstanding Serbian churchmen worked within the Russian Orthodox Church, earning the gratitude of their contemporaries and leaving behind a rich spiritual legacy. From the time of Patriarch Paisiy Janevač of Pech (1614-47) the closest relations were established between many dioceses and monasteries of the Serbian Patriarchate and the Russian Orthodox Church.

Relations between the two Churches became particularly close after the declaration of Serbian independence in 1830. Many prominent members of the Serbian Orthodox Church have studied in the theological schools of the Russian

Orthodox Church.

We ourselves are witnesses of the lively exchanges between the Serbian and Russian Orthodox Churches that took place after the Second World War. Among the various forms in which these truly fraternal relations were manifested I should like to single out the visits to the Soviet Union as honoured guests of the Russian Orthodox Church paid by those Patriarchs of blessed memory, Their Holinesses Gavriil and Vikentiy of Serbia. Our dear guest, His Holiness Patriarch German, one of the most eminent representatives of contemporary Orthodoxy, has also, we delighted to note, visited our Church and country repeatedly. These trips, as well as the visits to the beloved Serbian Church paid by His Holiness Patriarch Aleksiy, not to mention the unforgettable stay enjoyed by myself and my brethren in Yugoslavia two years ago, were unquestionably important landmarks in the development of fraternal between the two Churches. These notable meetings always evinced the two Churches' identical views on ecclesiastical cooperation and the service to peace among all peoples. We believe that the present visit of our dear guests will further enrich the friendship between our two Sister Churches.

The mutual and sisterly understanding between the Russian and Serbian Orthodox Churches has always been an important element in pan-Orthodox unity and unanimity, and so it remains to this day. We are convinced that our unity of views and cooperation will do much to further the successful resolus tion of the many intra-Orthodox problems with which we are confronted at the present time. We regard as a matter of great importance the community of our position over the question of holding dialogue with the Ancient Oriental (non-Chalcedonian) Churches, the resto ration of confessional unity with which is, in our view, an urgent task facing Orthodox Plenitude. It is equally neces sary for us to adopt a common approach to our dialogue with the Anglican and Old Catholic confessions.

The position of our two Churches as regards the preparation of the Holy and Great Council of the Eastern Orthodo. Church is also a most weighty matter. It is our deep conviction that these preparations should be executed with extreme assiduousness. Only after complete unanimity among all the Local Orthodox Churches has been attained over questions relating to the preparation for the Council and its programme can there be further progress made toward realizing this momentous initiative.

We remain firm in the belief that the unanimous views of our two Churches are also extremely important to the success of our common ecumenical activities. We are in complete agreement over the need to persist in our efforts to disseminate the truths of our Orthodo faith among a divided Christianity, and indefatigably to continue to explain to our non-Orthodox brothers that the longed-for Eucharistic communion can only be the outcome of confessional unity and not the means of attaining it.

We are deeply gratified that the truly fraternal nature of the relations between our two Churches also permits us to cooperate effectively in the sacred service to peacemaking. We attach special significance in this connection to our traditional efforts to strengthen friendship and develop cooperation between the peoples of Yugoslavia and the Soviet Union. The whole history of relations between the Serbian and Russian

rthodox Churches provides a vivid ustration of the self-evident truth at these relations have always helped strengthen the fraternal ties between it two countries. We believe that our nurches will continue to do everything their power in this direction.

Dear friends, I raise this glass and k you all to join me in a toast to my loved brother in the Lord, His Holiss Patriarch German of Serbia,

To His Excellency the Ambassador ktraordinary and Plenipotentiary of agoslavia in the Soviet Union, Mr Mirad Pešić! To His Holiness's most reverend companions, the beloved archpastors, pastors and laymen!

To the prosperity of the Serbian Orthodox Church!

To the further development of fraternal relations between the Russian and Serbian Orthodox Churches!

To all-round progress in the life of the peoples of Socialist Yugoslavia!

To firm friendship and cooperation between the Socialist Federal Republic of Yugoslavia and the Union of Soviet Socialist Republics!

Serbian Patriarch's Fraternal Visit

he truly fraternal and friendly ties between the Russian Orthodox and the Serbian Orthodox Churches have existed for centuries. The

ster Churches have invariably playa role in all the major events in the e of Orthodox Russia or Orthodox rrbia, and continue to do so to this y. Thus at the Local Council of the ssian Orthodox Church which elected triarch Pimen of Moscow and All ssia — an important recent event for essian Orthodox believers—the Serin Orthodox Church was represented her Primate, His Holiness Patriarch rman. According to custom and traion, in 1972 His Holiness Patriarch men, accompanied by a delegation, lited the Serbian Orthodox Church as e of the Local Sister Churches.

On October 4, 1974, the Primate of Serbian Church of St. Sava—His liness Patriarch German of Serbia, which shop of Pech, Metropolitan of Igrade and Karlowitz—arrived in escow on a reciprocal visit. He was companied by the following members the Holy Synod of Bishops—Metrolitan Daniel of Montenegro and the critime Province, Bishop Ioann of bac and Valjevo and Bishop Stefan I Dalmatia—as well as the rector of

theological seminary in Sremski rlovci, Archimandrite Milyutin Stojacovic, the head of the Patriarch's incellery, Protodeacon George Dzunić, and Mr. Mirćato Stankov, who performed the functions of photographer. The dean of the Moscow Patriarchate Podvorye church in Belgrade, Archpriest Vasiliy Tarasiev, also arrived with the delegation.

Our distinguished guests were met at Sheremetyevo Airport by His Holiness Patriarch Pimen along with members of the Holy Synod and representatives of the Moscow clergy. Also in the welcoming party were V. N. Titov, Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and members of the Council staff. The Yugoslavian Embassy was represented by its Counsellor, Borislav Miloshević, and its First Secretary, Bozidar Voišić.

On the following day, October 5, the delegation from the Serbian Orthodox Church began their stay in our country with prayers said before the revered Iberian icon of the Mother of God in the Church of the Resurrection in Sokolniki, Moscow. In a short address to the congregation His Holiness Patriarch German said that this Iberian icon was also well known and revered in Yugoslavia. In Belgrade there is a chapel dedicated to it where there is a copy of the icon, which is much revered by believers there.

After a tour around some of Moscow's old and newer districts the guests visited the Andrey Rublev Museum of Early Russian Art. The masterpieces of

Russian icon-painting collected there made a great impression on Patriarch German and the members of his suite. In their opinion many of the iconographic techniques used indicated that in the distant past there had been strong mutual influence between the various schools and trends in icon-painting. Our guests also displayed special interest in the restoration workshops and, since workshops for the restoration of early Church art are to be found in a number of dioceses of the Serbian Church, they paid particular attention to the technical aspects of the work.

On the same day a dinner was given in honour of His Holiness Patriarch German at the Moscow residence of His Holiness Patriarch Pimen. Also present on this occasion was V. N. Titov, Deputy Chairman of the Council for Religious Affairs of the USSR Council

of Ministers.

His Holiness Patriarch Pimen made a speech welcoming his distinguished

guest

"It gives us great joy," he said, "to welcome our dear guests from the Serbian Orthodox Sister Church headed by the Primate of this Holy Church, our beloved brother, His Holiness Patriarch German. On behalf of the episcopate, clergy and laity of the Russian Orthodox Church, I cordially welcome Your Holiness and your companions, and assure you of our deep respect for the Plenitude of the Serbian Orthodox Church. This esteem and love stem naturally from the many centuries of God-blessed brotherly ties between our Churches, ties which are developing and strengthening even more at the present time. I recall with deep emotion how two years ago Your Holiness and your fellow-toilers in the Lord's pastures received the Russian Orthodox Church delegation which I had the honour to head. So much love and so many kind and sincere feelings were expressed towards the Russian Orthodox Church and the Soviet Union that after each meeting one felt like crying out in unison with the Psalmist: Behold, how good and how pleasant it is for brethren to dwell together in unity! (Pss. 133. 1). There can be no doubt that your present visit, which we regard as a great favour, will provide further testimony to

the spiritual unity between our Churches."

In the afternoon, His Holiness Patriarch Pimen, accompanied by members of the Holy Synod, made an official visit to the residence of His Holinest Patriarch German in the Ukraina Hotel, where the Serbian Orthodox Church delegation had been accommodated.

In the evening, the eve of the 18th Sunday after Pentecost, the Serbian de legation went to the Church of St. Pi men the Great, where His Holiness Patriarch German, assisted by the hier archs of the delegation, officiated at the All-Night Vigil. The guests considered this church especially attractive, it paintings and, in particular, its iconstasis carved from white marble, which in the words of Patriarch German could well serve as a model for the Church of St. Sava of Serbia now being

built in Belgrade.

On the following day, Sunday Octo ber 6, Their Holinesses Patriarchs P men and German concelebrated Divin Liturgy in the Patriarchal Cathedral the Epiphany. They were assisted by Metropolitan Daniel of Montenegro an Maritime Province (Serbia Church), Metropolitan Nikodim of Leningrad and Novgorod, Patriarchas Exarch to Western Europe, Metropolitan Yuvenaliy of Tula and Belev, Archbish op Pitirim of Volokolamsk, Archbishop Ionafan of Kishinev and Moldavi Bishop Stefan of Dalmatia, Bishot Ioann of Sabac and Valjevo (Serbia Church) and Bishop Germogen of Ka linin and Kashin. Among the assisting clergy were Protopresbyter Vitaliy Bo rovoy, Dean of the Patriarchal Cathedral, Archimandrite Makarios Tayar Dean of the Antiochene Podvorve i Moscow, and members of the Serbian delegation.

At the conclusion of the service Patriarch Pimen delivered an address welcome to Patriarch German of Serbisin which he spoke of the centuries-old links between our Churches—links which had been consolidated even more by the blood shed by our peoples in the struggle for freedom and independence

during World War II.

In reply to this welcome, His Holiness Patriarch German thanked His Holiness Patriarch Pimen for the icon presented



The Serbian Orthodox Church delegation headed by Patriarch German before the Church of the Resurrection in Sokolniki, Moscow

him and turning to the congregation spoke to them of how one branch of e Slavs descended from the Carpathias and came to be called Serbs, how nristianity shone forth among them, ad what an enormous role St. Sava, rchbishop of Pech, played in spreading e Orthodox faith and promoting inrnal peace. Then came the long dark ys of enslavement, when the "godless irks", crushing the heroic resistance the Serbs under Prince Lazar, consered the country. In those grim years e monasteries and churches were the lly sources of light. The enslavers did erything they could to suppress nanal self-consciousness among the Seran people, even burning the relics of . Sava. But the Serbian Church stood ard over the national interests and rough faith she saved the nation from iritual demise. During these difficult hes the Serbian Orthodox people bked with hopeful eyes upon their coninguineous Russian people of one th and awaited for their help. And

the Russian people were generous in providing this help, and not only at the political or state level. Of tremendous significance was the assistance from Russia, in the form of ecclesiastical and cultural enlightenment. Today you will hardly find a single Serbian Orthodox church which does not have books printed in Moscow or Kiev, or sacred vessels and vestments from Russia. After the liberation of the country this help continued and the Serbs were given broad access to Russian establishments of learning, both theological and secular. In conclusion Patriarch German called on the congregation to maintain their loyalty to the Holy Orthodox Church, to rely on the almighty power of God in every undertaking and to share their spiritual experience with their fellowmen.

At the residence of His Holiness Patriarch Pimen on the same day there was an exchange of views on questions interesting to both Churches between Patriarch Pimen and the members of

the Holy Synod, on the one side, and Patriarch German, and the hierarchs—members of the Holy Bishops Synod—accompanying him, on the other.

In the early morning of Monday, October 7, the entire delegation left for the Trinity-St. Sergiy (the Trinity-St. Sergius) Lavra. The weather was incredibly fine and our guests were able to enjoy the beauty of the autumn landscape in the outskirts of Moscow. Particularly impressive was the sight of the Lavra's golden cupolas gleaming in the sun.

At the Lavra, the pilgrim guests were met by the brothers headed by the Father Superior, Archimandrite Ieronim and as their first duty they paid homage at the shrine of St. Sergiy (Sergius) of Radonezh. His Holiness Patriarch German prostrated three times, and lit a big wax candle in a silver candlestick, which he had brought with him from Serbia. The guests then offered up a prayer by the tomb of His Holiness Pat-

Patriarch Pimen and Patriarch German (centre) during the festal moleben in the Trinity-St. Sergiy Lavra on the Feast of St. Sergiy, October 8, 1974

riarch Aleksiy, of eternal memory, in the Church of All the Saints of Russia.

In the evening All-Night Vigil in the Dormition Cathedral was concelebrated by Patriarch German of Serbia with the Serbian hierarchs and the Holy Synod members of the Russian Church.

The following day, October 8, was the Feast of St. Sergiy (See *JMP* 1974, No. 12, p. 9—*Ed.*) His Holiness Patriarch German officiated with His Holiness Patriarch Pimen in the Cathedral of the Dormition. Before the festal moleben His Holiness Patriarch Pimen spoke in welcome to the Serbian Patriarch.

"The land of Russia is renowned for its holy ascetics," said Patriarch Pimen, "but among them the name of St. Sergiy of Radonezh, whom we are commemorating today, occupies a special place in the heart of every child of the Russian Orthodox Church. He provided us all with a lofty example of how to combine religious ideals with a whole hearted and selfless love for one's Motherland. For the children of our Holy Church the monastery founded by St. Sergiy has become a focal point not one



√ of Orthodox spirituality but of patritism too.

"Six centuries now separate us from ne times of the great Hegumen of Rusia, St. Sergiy. But the life-bearing areads of spiritual kinship with the scetic of Radonezh have not only exended down to us, his fellow countrynen and spiritual children, but have pread far beyond the bounds of our Nother Church. There is no corner of ne Orthodox world where the name of ur great ascetic is unknown. The laura Abba Sergiy draws pilgrims from many countries of the world. While he ras hegumen of this monastery St. pergiv selflessly toiled to strengthen the piritual unity of the brothers, and we plieve that today, with the assistance his earnest prayers, this holy cloister effectively serving towards the consodation of unity of the Local Orthodox ister Churches.

"It gives us special joy to recall this oday, when we are welcoming our rothers from the Serbian Orthodox thurch, headed by His Holiness Patrich German of Serbia. Relations bet-

ween our two Churches have always been filled with sincere fraternal love, a clear testimony of the Orthodox aspirations for that unity which springs from a common living and spirit-bearing drive to build the Kingdom of God. One remarkable feature of the relations between the Serbian and Russian Orthodox Churches is the way they have always effectively promoted the consolidation of friendship and cooperation between our peoples. Throughout the centuries this friendship has been repeatedly cemented by blood jointly shed in the struggle for freedom and independence. We all know what great sacrifices Yugoslavia and the Soviet Union made during World War II in the fierce fighting with nazi Germany and its allies.

"We churchmen are highly satisfied with the active cooperation between Yugoslavia and the Soviet Union both in their selfless building of a just society and in their peace-loving foreign policy, which is directed towards strengthening peace and security in Europe and throughout the world. We rejoice at the way the believers of our two



countries are actively participating in the constructive labour of their peoples and, in so far as they are able, are contributing their mite to the consolida-

tion of universal peace.

"We are deeply convinced that the Serbian and Russian Orthodox Churches, with their loyalty to the traditions of the One Undivided Church of the times of the Ecumenical Councils, with their principle of sobornost and their theology, which developed organically from the springs of patristic thought and good deeds, may do a great deal in the future as well for the good of Orthodoxy and the restoration of the confessional unity of Divided Christendom today.

"Your Holiness, dearly beloved brother in the Lord, dear archpastors and fathers, let me assure you of the deep respect and love which we cherish towards you, towards all children of the Holy Serbian Orthodox Church, towards all the hardworking and peace-loving citizens of the fraternal Socialist Federal Republic of Yugoslavia.

"May the friendship and cooperation between the peoples of Yugoslavia and the Soviet Union grow stronger and stronger!

"May the Lord bless the further development of brotherly relations between our Churches!"

His Holiness Patriarch Pimen then presented His Holiness Patriarch German with the icon of St. Sergiy.

Upon receiving the icon the latter gave an address in reply in which he said that St. Sergiy was also revered in the Serbian Church. In his deeds he greatly resembled the heavenly intercessor of the Serbian people, St. Sava. The great national saints did not distinguish between love towards God and love towards one's people. That is why all believers invariably listened to them so attentively and they became true enlighteners of their flocks. Referring to the ties between the Soviet Union and Yugoslavia, Patriarch German declared that the present good relations between the two states resulted, to a considerable degree, from many centuries of educational activity by the Serbian Orthodox Church, which has constantly fostered in her people a love for

their consanguineous Russian people of one faith. And at the present time the Serbian Church was working for ever greater consolidation of good relations between our states.

The delegation from the Serbian Church then took part in the moleben said to St. Sergiy in the Lavra square. Following this the members of the delegation, the hierarchs of the Russian Church, clergymen and other guests were invited to dinner in the Patriarchal Chambers.

On the same day the Serbian delegation returned to Moscow and left on a night train for Leningrad to take up an invitation from Metropolitan Nikodim of Leningrad and Novgorod.

The delegation's stay in Leningrad was packed with events. The guests ar rived on the day when the Leningrac Theological Academy was commemorat ing its Heavenly Patron-the Apostle and Evangelist St. John the Divine They set out for the academy church where Patriarch German was met with due solemnity and the entire delegation took part in the Divine Liturgy. The guests later said that they were greatly impressed by the accuracy with which the rites were conducted, the wonderfu singing of the choir, and the service of the protodeacons. After the service Metropolitan Nikodim spoke of the jor it gave him to see the Primate of the Serbian Orthodox Church at this spir tual ceremony and presented His Holl ness with an icon of the Saviour as i memento of the day. Accepting the ico the Patriarch delivered an address it reply, in which he thanked Metropolitas Nikodim and the clergy for their hosp tality. Turning to the seminarists and students with a word of exhortation, he called on them to spare no effort to enrich their knowledge, that they migh. become true pastors of souls in this ago of ours, which stands in such need of spirituality.

After a joint dinner with the teachers and pupils the guests looked over the academy library.

This was followed by the academy's Annual Convocation. During the ceremony a resolution of the Academy Council was read out by which His Holiness Patriarch German of Serbia was



rriarch German of Serbia replying to Patriarch Pimen's words of welcome after Divine Liturgy in the Dormition Cathedral at the Trinity-St. Sergiy Lavra on October 8, 1974

ade an honorary member of the Lengrad Theological Academy.

This award was particularly pleasing, triarch German said, because many linent hierarchs of the Serbian Church ld been the alumni of the St. Petersrg (Petrograd) Theological Acade-, whose successor the present Leninad Academy was; he was also glad cause the presentation bound him en closer to Russia, a country which had learned to love since childhood. those years everyone in Serbia, even simplest peasant, spoke of Russia the sole bulwark of Slavdom. Back nn in his childhood he was only unisciously aware of this love for the ssian people, but as the years passed B attitude grew into a conscious love lich he has borne throughout his ene life, together with his love for the ssian Church. He chose the Church this career in response to the wishes this father, who wanted one of his Idren to be a teacher, one an officer, I one a priest. There were many children in the family but death, which began to claim one after another, spared him. He duly became a priest and the others also fulfilled his father's behests. In conclusion Patriarch German voiced the wish that links between the theological educational institutes of both Churches would grow closer and closer.

The concert given by the pupils drew favourable comments from the guests, who were full of praise both for the

precentor and the singers.

The guests then made a tour of the city, which included a visit to the cathedral in the Peter and Paul Fortress. In the evening they attended the akathistos in the Cathedral of St. Nicholas and the Epiphany, where His Holiness Patriarch German addressed the congregation, calling on them to love their hierarchs and pastors and be faithful to Holy Orthodoxy.

On the same evening the Serbian Church delegation left by train for Pskov, there to be met by Metropolitan Ioann of Pskov and Porkhov who ac-

companied the guests throughout the entire day of their stay in that city. The first few hours of the morning spent looking round Pskov, its Kremlin and the Cathedral of the Holy Trinity. The extremely beautiful multitiered iconostasis of the cathedral made a strong impression on the guests. They were also told that during the war the nazi invaders had set up a radio station in the cathedral and mined the building when they retreated. Sappers managed to defuse the mines and save the cathedral, but not without casualties: a mine planted under the Holy Doors exploded

and several people were killed.

The guests then left Pskov for the Pskov-Pechory Monastery in the town of Pechory. The Falther Superior, Met-ropolitan Ioann had set off for Pechory earlier in order to be able to meet His Holiness Patriarch German by the Holy Gates. The distinguished guest upon arrival said that he had heard a great deal about this monastery. His Holiness was told that he was the first Patriarch from the Sister Churches to actually visit it. Patriarch German later declared in his address to the brotherhood. that his tour of the monastery and joint repast with the brothers had left him with the impression of a cloister that was ever renewing itself. He called on the monks to continue to preserve the monastic customs and traditions and to augment their monastic works, especially those of prayer, which represented one of the foundations of Orthodoxy. Patriarch German and his suite then visited the monastery caves, looked over the restored walls of the cloister and saw much else, that bore testament to the great energy of the Abbot, the Father Superior, the Father Oikonomos and the hardworking brotherhood.

The Serbian delegation ended their stay in our country on October 11. The Yugoslavian Ambassador to the USSR. Milorad Pesić, gave a dinner in hon-our of His Holiness Patriarch German and this was followed by a reception at the Council for Religious Affairs of the USSR Council of Ministers. Patriarch German was received by the Chairman of the Council, V. A. Kuroyedov, who said, in welcoming the Primate of the Serbian Orthodox Church, that he was pleased to be able to testify to the good

relations between the Serbian and Russian Orthodox Churches, which represented a contribution to the cause peace. In reply, His Holiness Patriarch German declared that the Serbian Orthodox Church had always been a true friend of the Russian and Soviet people.

In the evening His Holiness Patriarch Pimen held a farewell reception in the Praga Restaurant in honour of His Holiness Patriarch German of Serbia Also present on this occasion members of the Holy Synod, representatives of the Moscow clergy, professors and teachers of the Moscow Theological Academy headed by the rector, Archbish op Vladimir of Dmitrov, the deans of the Antiochene and Bulgarian podvo rva in Moscow—Archimandrites Maka rios Tayar and Nestor Krystev—executive staff members of the Synodal departments, and representatives of other Christian denominations and other reli gions. The Council for Religious Affair of the USSR Council of Ministers was represented by the Deputy Chairman of the Council, V. N. Titov, and an executive staff member, I. I. Mikheyev. The reception was likewise attended by the Yugoslavian Ambassador to the USSR Milorad Pesić, the Embassy Counselloi Borislav Miloshević, and the First Sec retary, Bozidar Voišić.

His Holiness Patriarch Pimen pro posed a toast to the health of his distin guished guest and his companions and made a speech (printed above.—Ed.)

In reply to the greetings extended by the Primate of the Russian Church, Hi-Holiness Patriarch German following:

"We would like to express our most cordial gratitude to you for the words you have addressed to us and to thank you not only for your warm words but also for the most cordial hospitality accorded to myself and my companions. Having accepted your invitation to visit you, we were met by truly brotherly embraces. Not only have our hopes been fulfilled, but everything that we have seen has exceeded our expectations. We are similarly grateful for the opportunity presented to us to visit so many sacred churches in Moscow, Zagorsk, Leningrad and Pskov. Apart from that we—along with Your Holiess and our brother hierarchs of the erbian and Russian Orthodox Churtes—have concelebrated Divine Litury on a number of occasions. We have intly partaken of the Holy Sacrament, thereby manifesting the plenitude of the Church unity, our oneness in Christ. "We were given the opportunity to be and experience a great deal. We saw the progress and prosperity of the Russian Orthodox Church. We also saw the progress that has been made in so-al life.

"We were told of the sufferings hich your people endured in the last ar. Indeed whenever we heard about em we drew a parallel with what we nderwent in our own country, where considerable number of cities and urches were destroyed and many iests and laymen lost their lives. Such as the cost of that war. Those who rished cannot be brought back to life, at many churches have been restored ad services are again being conducted them just as they were formerly. Cies have been restored and are filled th life as before. The population of elgrade, for instance, is four times beater than before the war. Anyone no has not been to Belgrade for a long me would not even recognize it today. ith God's help human hands are healg the wounds of war. Working for the nmon good along with all our brothb, we are not only wiping away the ars that remind us of those dreadful ries, but actively serving the present d future generations.

gs to His Holiness Patriarch Pimen od his pious flock, and this we have ne. But our mission does not end with es. It is incumbent on us to serve even gher ideals—those of the prosperity d progress of the Serbian and Rustin Sister Churches. Our mission contiss also in strengthening our mutual operation and enhancing our love on proader basis at both the common avonic and the ecumenical level, in oporting the efforts of those who are othering the cause of peace. And we hall not limit ourselves merely to such icial meetings, talks and words.

"We came here to convey our greet-

icial meetings, talks and words.
'His Holiness Patriarch Pimen spoke
the many Serbs who had studied in

the theological schools of the Russian Church and had subsequently become dignitaries of the Serbian Church. We have set ourselves the task of ensuring that all the good things that have come about in the past—and in the past, thank God, there have been no antagonisms between us-may continue to live on. We have every intention of continuing to send our youngsters to study in the theological schools of the Russian Orthodox Church. We are convinced that our students help to forge those unbreakable bonds which we are obliged to strengthen by every possible means and play the part of emissaries in miniature of our Church. May I voice deep gratitude to His Holiness Patriarch Pimen for his readiness to accept our young people!

"May this meeting of ours be the beginning of one more new step in our fine relations both on the Church level and on a broader, state level. A firm foundation has been laid in the past for brotherly cooperation and reciprocal love both in ecclesiastical relations and at the state level. It is with these thoughts in our mind that we appeal to God in prayer that He may grant us His assistance and further these fine relations..."

The Primate of the Serbian Church and his companions left for home in the early morning of October 12. His Holiness Patriarch Pimen, members of the Holy Synod, representatives of the Moscow clergy, and executive staff members of the Synodal departments once more wished their beloved guests a pleasant journey by the ramp of the aeroplane. They were also seen off by representatives from the Council for Religious Affairs of the USSR Council of Ministers, V. N. Titov and I. I. Mikheyev, staff members from the Yugoslavian Embassy in Moscow, B. Miloshević and B. Voišić and the representatives of the Antiochene and Bulgarian podvorya in Moscow.

As the guests departed, the feelings of sadness, which are always present when one parts with good people, were alleviated by our cherished hopes of new meetings in the future.

PAVEL KUTEPOV

NEWS OF DIVINITY SCHOOLS

MOSCOW. A new academic year began for the Moscow theological schools on September 2, 1974. The administration of the Moscow theological schools, the professors, teachers and students traditionally start the first day of the academic year by celebrating Divine Liturgy in the academy's Church of the Protecting Veil. Officiating at the service were teachers students in holy orders led by the assistant rector, Archimandrite Aleksandr Timofeyev. Before moleben Archbishop Vladimir of Dmitrov, rector of the Moscow theological addressed the students, pointing out the importance and necessity of that spiritual cognition that is revealed to us in the Saviour's words: And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (Jn. 17.3).

In the Holy Trinity Cathedral at the Trinity-St. Sergiy Lavra the whole theological school, led by its rector, joined in the moleben at the shrine of St. Sergiy (Sergius), the Hegumen of All Russia. Archimandrite Ieronim Zinoviev, the Father Superior of the Lavra and a teacher at the seminary, greeted the students and addressed to them a word of pastoral exhortation.

After moleben they all came up to kiss the reliquary of St. Sergiy and the cross, and the rector asperged each one with holy water. Then in the academy gardens, by the graves of the professors and teachers now at rest, Archpriest Aleksiy Ostapov, the Secretary of the Academy Council, read the Lity for the Repose of Souls. In the Assembly Hall the assistant rector, Archimandrite Aleksandr, reported on the results of the entrance examinations. Archpriest Aleksiy Ostapov read out the telegrams of greeting received by the academy from His Holiness Patriarch Pimen, as well as from the Chairman of the Education Committee, Metropolitan Aleksiy of Tallinn and Estonia, and Metropolitan Yuvenaliy of Tula and Belev, the Head of the Department of External Church Relations. Telegrams of thanks were sent off on behalf of the Academy Council to His Holiness Patriarch Pimen and to all those who had sent their good wishes to the theological schools for the new academic year.

The rector delivered a homily to the congregation.

"Dear students", he said, "today the theological schools have once again lovingly opened their doors to you: for some, in order that they should continue their spiritual education, and

for others, that they should be ushered into the sanctuary of theology.

"The path on which you are embarking is a special path of grace, the way of truth an life, for Christ, Who has chosen and summone you, is Himself 'the Way and the Truth and the Life'. Therefore, hold dear your election amprove yourselves worthy of the vocation to which you have been summoned.

"The goal that now stands before you lofty and noble indeed. You are called upon t become the helpers of God in the great divin act - before you is the sacred service of rege nerating mankind. Be ever mindful of your goa Never dim its grace-bestowing light with the darkness of sin, vanity and worldly trivia. Striv to become yourselves the light of the world rise up to the beacon of sanctity and of ministr-Remember that your education is inseparable from the pastoral way and that this way already beginning for you today. Remembe too, that education is not just your personaffair. The archpastoral farewell address de vered to the graduates of the Moscow theole gical schools by Metropolitan Pimen, triarchal Locum Tenens, contained the word 'You must use all that you have learned for yourselves and for the believers' (JMP, No. 1971, p. 50 - Russ. Ed.). This in turn impose an immeasurably great responsibility on you studies and your attitude to them.

"Speaking to you all, dear students, I shoulike to wish you success in your theological I bours and in your intellectual and spiritul growth. I want you to be worthy successors all those who have taught and studied here. You know, our school has travelled a long as glorious road: in 1974 we have celebrated to 160th anniversary of its foundation. The wealth of experience and tradition that it has accumulated over this period is very great. Alwaydraw on this abundant source, and submit you heart in obedience to our school — our good ar wise teacher and mentor.

"Love your theological school and treasure May there always be among you an atmospher of trust, friendship and accord. Let there unity among you in the image of the consubstantial and Indivisible Trinity Which has bull in this place an abode for Its glory. However the spirit of peace and unity that you create should not be bounded by the walls of the theological school. You are summoned to creat unity throughout the world and to establish order, harmony and beauty throughout the unit



Metropolitan Nikodim presenting Patriarch German with the diploma of Honorary Member of the Leningrad Theological Academy

rrse. Bearing in mind the limitlessness of your rvice do not allow your searches and your sperience to be bounded by a narrow range of atbooks and lecture notes. Let your education universal, and as all-embracing as your ession.

"A perfect education is a matter for the soul well as for the mind. The education of the nnd leads to science, and the education of the cul leads to God.

"But in this too, personal purity, good deeds d a virtuous life are the sine qua non of essed success. As Plato had it, every science at departs from justice and virtue is mere mning, and not wisdom. Love all that is bod—man, nature, painting, music and books. nbellish yourselves with knowledge, good mduct and culture. The loftiness of your votion demands this. In order to be cultured, it insufficient to know the rules of good form d custom. They have to be incorporated into tur lives, so that they become a habit and constant way of life.

"Make use of our rich library. Make use of it splendid Church Archaeological Collection. Tok after the things that have been bought at expense of believers for your use and traffert.

"Remember the words of the Apostle of the Gentiles: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you (Heb. 13. 17). Turn to us on any matter without fear, remembering that we, your mentors, are always guided by love of justice, that is, love that casteth out fear.

"The Church bears witness that, apart from our earthly home, there is also the Eternal and Heavenly. However, through the words and lives of her best representatives the Church urges us to be with your own people and to be patriots of your Motherland, for a bad citizen of the earthly home cannot be a good citizen of Heaven. When weaving the blessed fabric of the Church, the body of the Church of Christ, never forget that you are of the flesh and blood of the Russian people—a great and creative people. Prove yourselves worthy sons, preserve and multiply your people's glorious traditions, and serve to promote its happiness and prosperity.

"May the Prince of Peace be with you all!"

In conclusion, Archbishop Vladimir expressed deep gratitude to His Holiness Patriarch Pimen, who devotes much energy and attention to the life of our theological schools, and called upon the congregation to sing "Many Years" for His Holiness.

* * *

The celebration of the Feast of the Protecting Veil of the Mother of God is a special event in the Moscow theological schools, because, for the teachers and students, it is a holy day dedicated to their Heavenly Patroness. On this feast day, according to tradition, the Moscow theological schools render account for the whole of the previous academic year to His Holiness the Patriarch, the Education Committee and the entire Russian Orthodox Church.

In 1974 the Moscow Theological Academy attained its 160th anniversary, and June 14 saw the 30th anniversary of the revival of the Moscow theological schools. The academy of today has inherited the achievements of many generations and is the successor to the glory of a whole host of brilliant theologians. The words: other men laboured, and ye are entered into their labours (Jn. 4. 38) may well be applied to the academy. The present generation of theologians are striving through their work and efforts to see that, with God's help, the legacy inherited from the past is multiplied and that nothing occurs to tarnish the fame of those whose great achievements embellished our academy, our common alma mater.

Obedient to the promptings of the heart and the apostolic behest: remember them which have the rule over you (Heb. 13.7), the academy and seminary, as always on the eve of the patronal feast, said the Lity for the Repose of Souls for the departed professors and teachers, those great and famous men who accomplished their life's mission within these very walls. The service for the repose of their souls was led by the assistant rector, Archimandrite Aleksandr.

Many hierarchs of the Russian Orthodox Church who had once been nurtured by the Moscow theological schools arrived for the celebrations. Other theological schools conveyed their "kiss of love" to their elder sister: the Leningrad theological schools were represented by the teachers, Archpriest Ioann Kondrashov and N. V. Shorokhov, and the students, V. Bushuyev and P. Shoshin; the Odessa Theological Seminary by its rector, Archimandrite Agafangel Savvin and the students, V. Shvets and N. Terletsky.

On October 13, Archbishop Aleksiy of Krasnodar and the Kuban, assisted by the hierarchs, former graduates of the academy, officiated at All-Night Vigil.

Despite the time of year, the autumn morning of the feast day turned out to be calm and

bright. The surrounding woods and the trees in the St. Sergiy Lavra were ablaze with gold and cinnabar. The sky above them extended a bright omophorion shot through with the sombre hues of the Russian north. Beyond the ancient monastery walls, beneath the steep slope of a hill, in a ravine through which a small stream hurried on its way, the morning mist floated like a white swan. Visible from around, the bell-tower surmounted by its golden dome struck everyone with awe as it reared up like a slender obelisk over the cathedrals and churches of the Lavra. Over all this Russian beauty, over the holy laura thundered the exultant brass of the bells, announcing the beginning of the festal service.

In the packed academy church the worshippers anxiously awaited His Holiness. Led by Archbishop Filaret of Berlin and Central Europe and the rector, Archbishop Vladimir of Dmitrov the clergy proceeded to the doors to meet him Then the eisodicon resounded, marking the start of the Orthodox service. His Holiness Patriarch Pimen celebrated the Divine Liturgy. He was assisted by Archbishop Filaret, Archbishop Vladimir, and the assembly of the clergy.

The service was attended by Archbishop Antoniy of Minsk and Byelorussia, Archbishop Antoniy of Chernigov and Nezhin, Bishop Pimen of Saratov and Volgograd, Bishop Germogen of Kalinin and Kashin, and Bishop Anatoliy of Zvenigorod. Archbishop Vladimir delivered a sermon on the theme of the feast.

After the moleben, His Holiness Patriard. Pimen greeted the congregation on the occasion of the feast. The rector then thanked Patriard. Pimen for the attention and fatherly love that he bestowed on the Moscow theological schools.

Teachers, students and numerous assembled in the academy's Assembly Hall. l p.m. His Holiness Patriarch Pimen arrived followed by Metropolitan Serafim of Krutitsy and Kolomna, Metropolitan Aleksiy of Talling and Estonia, Chairman of the Education Committee, Archbishop Prof. Pitirim of Volokolamsk Archbishop Iriney of Baden and Bavaria, the hierarchs who attended the service, the Father Superior of the Lavra Archimandrite Ieronim the clergy of Moscow, staff members from the various departments of the Moscow Patriarchate, Father Stanislav Mazheika, Rector of the Catholic Church of St. Louis in Moscow, and other guests. After the prayer "O King" had been sung, His Holiness Patriarch Pimen blessed the congregation, Archbishop Vladimir opened the formal proceedings. The report for the 1973/74 academic year was delivered by Secretary of the Academy Council, Archeiest Prof. Aleksiy Ostapov. The assistant rector, rchimandrite Aleksandr, spoke on the subject Pastoral Work — a Mission of Salvation". Proeeding from the idea of the greatness of man eated in the image and likeness of God, he ressed the lofty nature of pastoral service as mission for the salvation of man. His speech aced particular emphasis on the mystery of e laying on of hands, which gives one the ower "to rule the heavenly while living on irth". Regarding the Holy Scripture as fundaental, Archimandrite Aleksandr depicted pasto-I work as an organic and inseparable part of ivine Oikonomy - the salvation of mankind. rominence was given to the complex of ethical ad spiritual qualities that were necessarily inplved in the concept of "pastor".

lHis Holiness Patriarch Pimen expressed salifaction over the work of the academy and minary, invoked God's blessing upon "this bode of lofty theological endeavour" and ished the students further success in their pre-

ration for pastoral service.

Greetings from the Leningrad theological mools were read out by the teacher, Archpriest Kondrashov, and those from the Odessa Theogical Seminary by the rector, Archimandrite gafangel. The Leningrad delegation presented r library with a facsimile edition of the Comentated Psalter prepared by Russia's inter, Deacon Ioann Fyodorov, and the deletion from Odessa also bestowed memorable its. The festive addresses contained not only ngratulations and greetings that befitted the casion, but also recollections of the great and ried services that the Moscow Theological ademy had rendered to the Russian Orthodox urch. A delegation representing the ganizations of the Finnish Autonomous thodox Church, which was then visiting the ssian Orthodox Church, conveyed a message greeting from His Eminence Archbishop Paul Karelia and All Finland. Finally, the comeed student choir of the Moscow theological ools gave a festive concert under the direcn of M. Kh. Trofimchuk, the teacher of church

wo special exhibitions were set up for the demy's patronal feast at the premises of Church Archaeological Collection: one was roted to the 400th anniversary of the "Primer" duced by the first Russian printer, Deacon rnn Feodorov; and the other to the 30th anersary of the revival of the Moscow theologal schools. His Holiness Patriarch Pimen mined these displays with interest.

Deacon G. Nefedov, lecturer V. Antonik, lecturer

LENINGRAD. On September 1, the 13th Sunday after Pentecost, the Leningrad theological schools began the 1974/75 academic year with a solemn Sunday Liturgy in the academy's Church of St. John the Divine. The classrooms and halls in the teaching block had been redecorated for the occasion. Metropolitan Nikodim of Leningrad and Novgorod, the Patriarchal Exarch to Western Europe and an Honorary Member of the Leningrad Theological Academy, took part in the work of the entrance and examination commission.

His Eminence the Metropolitan celebrated the Divine Liturgy, assisted by the Rector of the Leningrad Theological Academy (LTA) and Seminary (LTS), Bishop Meliton of Tikhvin, the assistant rector and lecturer, Archpriest Vladimir Sorokin, and teachers in holy orders. The service was attended by teachers, students, officials, guests and parishioners. Among the guests were members of a delegation from the National Council of the Churches of Christ in the USA, headed by Dr. Clara Randoll, the Council's Secretary-General.

After the Liturgy the moleben for the beginning of studies was sung. Before the moleben Metropolitan Nikodim addressed a homily to those who were crossing the threshold of the theological school for the first time.

"I wish to say a few words," His Eminence said, "to you, my dear ones, who have begun to feel yourselves the sons of the theological school for the first time. Time passes rapidly. Today it is already time for you to ask yourselves exactly what you will leave here with. Here you have at your disposal a fine library and excellent working conditions to study well, Diligence is essential. Remember that any day that you waste here impoverishes your soul."

Metropolitan Nikodim ended his homily with a call from the day's Apostol reading: Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity (1 Cor. 16. 13-14). His Eminence then invoked God's help and blessing upon the administration, teachers and students. After the moleben all the students received the archpastoral blessing and were asperged with holy water.

On the occasion of the beginning of the new academic year His Holiness Patriarch Pimen sent a telegram to the Leningrad Theological Academy and Seminary saying: "God's blessing upon the Leningrad theological schools, the administration, teachers and students for the new academic year. Patriarch Pimen." Telegrams were also received from the Chairman of the Education Committee, Metropolitan Aleksiy of Tallinn and Estonia; the Head of the Moscow

Patriarchate's Department of External Church Relations, Metropolitan Yuvenaliy of Tula and Belev; the Moscow Theological Academy and the Odessa Theological Seminary.

May the Lord bestow His divine grace upon the forthcoming work of the teachers and students of the Leningrad theological schools.

A great event in the life of the Leningrad theological schools is the annual celebration on October 9 (September 26) of the patronal feast of their Heavenly Patron—the Apostle and Evangelist St. John the Divine. A solemn service is held in the academy church on this day. Many graduates of the Leningrad Theological Academy and Seminary, guests and representatives of other theological schools of the Russian Orthodox Church come for the occasion.

His Holiness Patriarch German of Serbia and his companions arrived for the academy feast on the morning of October 9, 1974. Among other honoured guests were Archbishop Ionafan of Kishinev and Moldavia; the Rector of Moscow theological schools, Archbishop Vladimir of Dmitrov; Bishop Platon of Argentina and South America; Father Solomon Gebre Selassie from Ethiopia; a CPC delegation from Japan headed by Pastor Nobuyoshi Ito; a group of Finnish Orthodox young people, members Syndesmos, led by Father Olavi Merras of the Finnish Autonomous Orthodox Church, and the young people's choir from Helsinki's Cathedral of the Dormition with its precentor, Pyotr Mirolvubov.

On the feast day Divine Liturgy was concelebrated in the academy church by His Holiness Patriarch German, Metropolitan Nikodim of Leningrad and Novgorod, the hierarchs of the Serbian and Russian Churches, the Rector of the Leningrad Theological Academy and Seminary, Bishop Meliton of Tikhvin, and the teachers in holy orders. The singing was performed by the academy choir, directed by I. M. Ruzhansky, the teacher of singing, and by the young people's choir from Finland. After the Communion Verse a sermon on the theme of the feast was delivered by Archpriest Ioann Kondrashov, a lecturer at the academy.

In a speech addressed to His Holiness Patriarch German after the festal moleben, Metropolitan Nikodim welcomed the arrival in Leningrad of the Primate of the Serbian Orthodox Church. As a memento of his visit to the Leningrad theological schools, His Eminence presented Patriarch German with an icon of the Saviour "Not Made with Hands".

Among the guests attending the service were Mr. Hans Anden, the Consul General of Sweden

in Leningrad, and Mrs. Anden, and the Secretary of the Finnish Consulate General in Leningrad, Elena Pavinskaya.

The annual convocation was held in the academy's Assembly Hall. His Holiness Patriarch German of Serbia was ceremonially presented with a diploma testifying to his election as an Honorary Member of the LTA for his services in strengthening Orthodox unity, for his fruitful ecumenical activities, and for his promotion of theological education and the development of theology. Patriarch German expressed his cordial thanks for this high acknowledgement of his efforts.

The assistant rector of the Leningrad theological schools, Archpriest Docent Vladimir Sorokin, read out the annual report. Congratulating the LTA on the occasion of its annual convocation, Archpriest V. Kucheryavy, a lecturer, spoke on behalf of the Moscow theological schools, and Archimandrite Serafim Gachkovsky on behalf of the Odessa Theological Seminary, Father Olavi Merras spoke for Syndesmos. He read out a letter from the Head of the Finnish Autonomous Orthodox Church. His Eminence Archbishop Paul, expressing his good wishes on the occasion of the feast. The letter also mentioned the close ties between the Finnish and Russian Orthodox Churches. Archpriest Docent Arkadiy Ivanov spoke on the subject "Biblica Events and Non-Biblical Monuments.

After the speech, Metropolitan Nikodim addressed the assembly. He stressed the importance of the event they were celebrating and spoke of the LTA's ties with Orthodox and non-Orthodox Churches, referring to the homoured guests from abroad who were attending the academy's patronal feast.

A telegram on the occasion of the feast was received from His Holiness Patriarch Pimen. "With all my heart I congratulate His Eminence Metropolitan Nikodim, the Right Reverend Rec tor and the professors, teachers and students of the Leningrad theological schools on the aca demy's annual feast - the commemoration day of the Heavenly Patron of the academy church and schools, the Apostle and Evangelist St. John the Divine. Kindly convey our cordial greetings to His Holiness Patriarch German, who will today be leading the celebrations of the Leningrad theological schools together with the members of the delegation of the Serbian Orthodox Church. May the blessing of the Lord be upon the Leningrad theological schools, the theologians, students and pupils. May they be zealous in their service to the Holy Church and devoted to our great Motherland. Patriarch Pien." Telegrams were also received from the ademy's Honorary Members — Metropolitan laret of Kiev and Galich, Exarch to Ukraine; Metropolitan Aleksiy llinn and Estonia, the Chairman e Education Committee; Metropolitan Sefim of Krutitsy and Kolomna, and Metropoan Yuvenaliy of Tula and Belev, Head of the oscow Patriarchate's Department of External urch Relations. Other telegrams came from uny archpastors of the Russian Orthodox furch and former students of the Leningrad cological schools both inside and outside the ESR.

The students of the academy and seminary we a performance of ecclesiastical and secular ngs. The ceremony concluded with the singing "It Is Meet". His Holiness Patriarch German we his blessing to all those present in the sembly Hall.

V. BRONSKY, lecturer at the LTA

DDESSA. The new 1974/75 academic year gan at the Odessa Theological Seminary ITS) on September 1, 1974.

At 8 a. m. on August 30, in Odessa's Cathedof the Dormition the akathistos was read to revered Korsin icon of the Mother of God Metropolitan Sergiy of Kherson and Odessa, listed by the rector of the seminary, Archindrite Agafangel Savvin, the assistant rector, hhpriest Aleksandr Kravchenko, and the chers and students in holy orders.

at 12 noon on August 31, the teachers and idents of the seminary attended in the monasty's Church of the Dormition the singing of moleben for the beginning of studies led by tropolitan Sergiy with the assistance of the ninary clergy.

sefore the moleben Metropolitan Sergiy dressed a homily to the seminary's teachers I students: "Today we are assembled once in in this holy church with a single wish l aspiration — to invoke God's blessing future work in the Odessa Theological Seaary. We greet all those who work in the plogical school, especially the teaching staff, the occasion of the start of a new academic tr. We greet the students who are already llying in our theological seminary and those b have just entered it, brought here by the isible hand of God so that they may devote mselves to the service of Christ's Church. But pre embarking on this path of salvation, each us must be aware of the responsibility of resiastical and pastoral service, and must pare himself for it. Our theological school s not just teach theology, ecclesiastical his-

tory, and so on. It is primarily concerned to see that our students learn ecclesiastical service, since knowledge alone is insufficient pastoral mission. For each person his future pastoral service should be dear and close to him, and should become an inner need. For this, it is necessary not only to study the subjects you are taught, but also to work persistently on training your heart, your will, your mind so as to serve God's Church energetically, not through fear, but through conscience, and to work for those believers who are awaiting you, sowers in the fields of Christ. Today in this holy church we ask God to bless our labours so that they shall not be in vain and so that we shall be able to profitably employ the time assigned by God's Providence to the theological school for imparting the knowledge and education necessary for the forthcoming service to God's Church. You know that you must serve the Church of Christ in conditions of today, when our Church is fulfilling her mission and administering her ecclesiastical affairs in an ecumenical spirit, in a spirit of fraternal relations with other confessions, and in a patriotic spirit, so that each of you, knowing that he is a member of our vast family, of our great Motherland, should be an ardent patriot of our people and country. We should make ourselves ready to devote all our energy to serving the cause of peace for the benefit of the peoples of our Motherland and the whole of mankind."

The rector of the seminary, Archimandrite Agafangel, thanked Metropolitan Sergiy on behalf of the teachers and students. After the moleben the student choir, directed by N. G. Viranovsky, the teacher of singing, sang the hymn "We Praise Thee, O Lord", followed by "Many Years".

Metropolitan Sergiy asperged the teachers and students and all those present in the church with holy water, and the rector of the seminary, Archimandrite Agafangel, proffered the holy cross.

At 1 p.m. a meeting devoted to the beginning of the academic year began in the seminary's Assembly Hall. With the blessing of Metropolitan Sergiy Archimandrite Agafangel presented the Archpactoral Benedictory Certificate to the oldest teacher in the OTS, Pyotr Fyodorovich Yeryomin, who was being awarded for his 20 years of service in the seminary. The class lists of the new entrants were read out, together with the theological school's schedule and rules. In connection with the beginning of the academic year, telegrams were sent to His Holiness Patriarch Pimen; Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine; Metro-



he founding of the Church of St. Nicholas the Miracle Worker, located in Novokuznetskaya Street in Moscow, can be assigned to the 15th century. At that time the foundations were laid for the Kuznetsy sloboda * in Zamoskvorechie, where blacksmiths

moved from their previous location, probably, from beyond the Yauza River ¹ The earliest documentary mention of the Kuznetsy church can be found in the okladnykh knigakh (books of revenue) of the Patriarshego prikaza (Patriarchate Department) for the year 1625 under the heading "Nikola v Kuznetsakh" (St. Nicholas Church in Kuznetsakh). In the same books for the same year mention is made of another

politan Aleksiy of Tallinn and Estonia Chairman of the Education Committee - the permanent members of the Holy Synod; the Moscow and Leningrad theological schools; and the Right Reverend former rectors of the OTS. The rector, Archimandrite Agafangel, read out the telegram received in reply from His Holiness Patriarch Pimen: "May the Lord bless the work of the Odessa Theological Seminary in the new academic year. Patriarch Pimen", as well as the reply from Metropolitan Filaret of Kiev and Galich. The rector, Archimandrite Agafangel, addressed the following words to the students: "Modern theologians must learn to express the self-awareness of the Church in the spirit and power of patristic traditions. Churchmen today are directing their efforts towards achieving mutual understanding and finding ways to restore the initial Christian unity. In the interconfessional dialogues between different Chris tian communions Orthodox Christians must bear witness to the early Apostolic Tradition of their Churches. But for this witness to be vital and effective today, as befits the Divine Revelation preserved by the Orthodox Church, it must be expressed in modern forms and concepts on the basis of the current achievements of Orthodox theological thought." With the blessing of Metropolitan Sergiy, the rector of the seminary. Archimandrite Agafangel, handed each new student a copy of the "Orthodox Prayer Book" published by the Moscow Patriarchate. "Many Years" was sung for Metropolitan Sergiy of Kherson and Odessa, followed by the hymn for the Feast of the Dormition of the Mother of God "The laws of Nature were conquered Thee..."

Hegumen Palladiy Shiman

^{*} Sloboda — in feudal times, a settlement of free men not bound to the land.

vell-known church called "Nikola v Kuznetsakh," which is usually referred to as "Nikola v Kotelnikakh." This night also serve as evidence that the amoskvorechie blacksmiths were retetled there from beyond the Yauza iver. They soon built a church for nemselves. There is reason to suppose nat the Church of St. Nicholas in the ovokuznetskaya ("New Kuznets") slouda was built considerably earlier than 513, for it was granted a ruga 2 (cf. ne Ruga lists for 1644, 1681, 1699), and ne tsars of the Romanov Dynasty 1613-1917) did not grant ruga benefits to parish churches built during their

espective reigns.

In the building registry for church ands for the year 7165 (1657), in the ection devoted to "Za Moskvoy-rekoy," e. lands beyond the Moscow River, ie read the following: "The wooden nurch of St. Nicholas the Miracle Worer, located in the Kuznetskaya slobon. The land around the church and the metery measures 24 sagenes in length nd 18 sagenes in breadth; moreover ae cemetery is crowded, though in its resent dimensions it tallies with those ven in the cadastres..." Further on we rid a list of homesteads and their area, Illowed by the names "...Priest Poliarp Stepanov, Priest Ignatiy, the homelead of prosvirnya * Yevdotitsa and sacristan Savka Yermolin." Subse-uently we read, "...and by the tsar's kase four sagenes of idle church land ave been taken for the cemetery from e plot situated behind the sanctuary the Church of St. Nicholas the Mirae Worker in the Kuznetsy sloboda, and addition a piece of land three sagees in breadth taken from the homeead of Priest Polikarp. And by the ar's ukase, the old cemetery near the urch has been completely fenced off..." ne same registry indicates that the urch was made of wood 3 and belongto the Zamoskvorechie Deanery.

coording to the register for 1722 the conclude the church of "Nikola v Kuznetsakh" as built in 1683 with the blessing of the coording to the clergy registers the liftice was constructed in 1681. This screpancy is easily explained if we

remember that in ancient texts the Russian verb "postroit", which usually means "to build," often meant "to lay the foundations of" when applied to a church structure. We may therefore suppose that the foundation was laid in 1681, and the structure completed and dedicated in 1684. This stone church possibly had five cupolas. We know the date of construction of the main structure, but no information has been preserved regarding the date of construction of the refectory * together with the side-chapel and bell-tower. In the church register for 1722 the St. Nicholas Church in Kuznetsy is already indicated as possessing a side-chapel dedicated to St. Sergiy of Radonezh. In 1766 a second side-chapel was built on, this one dedicated to the Holy Martyr St. Vasilios of Amasia.

In 1805 the old central structure of the church was dismantled, and "through the zeal of the parishioners," 5 a new one was constructed, which stands to this day. The church has a single cupola, in the Empire style. Over the south and north entrances there are rounded niches containing bas-reliefs of four Apostles, two over each entrance. These are probably the four Evangelists. The substantial dimensions of the light drum on which a spherical cupola rests, the rotundal character of the cupola itself, the design of the walls' planes, restrained in the severe classical style, the massive proportions of the apse-all of these things point to the architectural school founded by M. F. Kazakov; evidently one of his disciples built the St. Nicholas Church.

A bell-tower was erected at the same time; its upper tier was rebuilt during the construction of a new refectory in 1847.

The interior of the church is designed with particular laconism and simplicity. The imperceptible merging of the plane of the walls of this comparatively small church with the broad drum of the cupola creates an impression of spaciousness and "openness," of aspiring towards the radiant celestial heights.

^{*} Prosvirnya — woman who makes communion ead.

^{*} The refectory refers to the western part of the church which in ancient times was used as a place for Christians to gather and dine together. It comprises the greater portion of the church as a whole.

The beautiful illumination of the interior also creates the same effect. Broad streams of light flow easily through the tripartite windows of the cupola drum; the gilded stucco mouldings of the iconostasis stand out in relief and the light brings out the soft silver tones of the mural inside the cupola depicting the

Holy Trinity.

Large sanctuaries were set up in the new refectory. At the same time the southern side-chapel on the right remained dedicated to St. Sergiy, whereas the northern side-chapel previously dedicated to the Holy Martyr St. Vasilios of Amasia (d. approx. 322) was rededicated by Metropolitan Filaret (Drozdov) of Moscow, to the Presentation of the Blessed Virgin in the Temple. In doing so, however, Metropolitan Filaret indicated that the feast day of St. Vasilios May 9 (April 26) should be celebrated as a patronal feast and that the saint be regarded as the patron of the church as formerly and his name always mentioned in the dismissal.

The refectory as a whole does not disturb the strict "classicism" of the entire ensemble, though it differs somewhat in style from the central edifice; it retains the architectural forms of the late Empire style and is somewhat plain in its decorative appointment. Its interior consists of a nave and two aisles and is topped off by a cross vault resting on four powerful columns. The decor of the vault clearly reflects the growing influence of various late mediaeval European styles which appeared in Russian architecture in the middle of the 19th century: the supporting arches are decorated in fine moulded stucco with beautiful, complex patterns and arabesque designs which reflect the spirit of the Italian Renaissance.

Records have been preserved regarding the renovation of the church in 1894, when restoration work was carried out on the iconostasis and murals and

steam heating was installed.

The first iconostasis of the main sanctuary has not been preserved. The present one is similar to the iconostases of the refectory's side-chapels and was apparently set up at the same time, in the mid-19th century. These iconostases are also in the Renaissance style; they are finely carved and fit in well with

the moulded stucco of the walls and ceiling.

It is interesting that old protographs of the church show gold stars on the silver-white cupolas; unfortunately they have been replaced by solid gilding.

The most sacred object in the church is the revered icon of the Mother of God "Assuage My Sorrows." It was brought from the Church of St. Nicholas in Sadovniky ("na Pupyshakh") and placed in the Presentation side-chapel, providentially dedicated by Metropolitan Filaret to the Blessed Virgin. Later a fretwork icon-case was made for it. Initially the icon (also known as "The Alleviation of Sorrows") was brought to Moscow in 1640 by the Cossacks. A side-chapel was built in the Church of St. Nicholas "in Sadovniky" in honour of the icon. 6

In commemoration of a sign received through this icon on January 25, it was instituted in 1760 to celebrate this day as the feast of the icon. An akathistos and service were composed at about the same time in its honour. The veneration of this holy icon was particularly deep during the plague of 1771. It is likely that, on account of the age and fragility of the original work, a copy was made which was subsequently placed in the side-chapel of St. Nicholas Church in Sadovniky.

The Blessed Virgin is here depicted with Her head inclined towards the left. On some icons devoted to the subject "Assuage My Sorrows" the meaning of this gesture is more clearly expressed: the Mother of God opens slightly theedge of Her veil close to Her ear as though attending to the prayers of all who come to Her with their needs. ailments, sorrows and griefs. 8 At the same time this gesture expresses profound thought. The Mother of God "sorrows" for all of us and suffers with our griefs. This compassion is so allencompassing and real that each worshipper feels himself in the presence of the Mother of Christ the Saviour, loving him as well, being saddened by his sorrow, grieving at his grief, and possessed by the profound thought of how to assuage his grief.

With Her right hand the Mother of God supports the Pre-Eternal Infant,

esus Christ our Saviour, Who holds in Iis hands, an open scroll with the ords: "Judge with righteous judgement, show mercy and charity to thy eighbour; persecute not widows and

rphans, and carry not evil against thy rother in thine heart." It seems as nough Christ our Saviour is exhorting ne worshippers. There is an edifying ternness in His countenance and in the esture of the hands holding the scroll. In her prayers and canticles composed in honour of the icon the Holy hurch explains to us the meaning of ne words "Assuage My Sorrows." In ne troparion we read: "Assuage the ain of my sorrowing heart, Thou Who ast wiped away every tear from the ace of the earth...," and in the refrain ce of the earth...," and in the refrain the akathistos: "Rejoice, Thou Who rt our joy, deliver us from all evil and ssuage our sorrows..." and in the praywe read: "Quench the fire of sin and elieve with repentance my withered eart; calm the fury of besetting evil..." the icon, "Assuage My Sorrows", is a rayer to the Mother of God beseechig Her to deliver us from our spiritual nd physical ailments and sorrows, and om the sinful passions to which we re a prey.

This holy icon is also a prized monuent of 18th century religious art and beaks eloquently of how vital were the aditions still of God-inspired old Rusan icon-painting in the "Age of Cathrine" when Western art was the laest attraction, and though religious, as nevertheless mundanely cold. Eve-

thing about this icon is traditional the best sense of the word: the icongraphy, the style, the colours, and ost important, the combination of praerful revelation with unusual artistic airvoyance, a trait so characteristic of e Russian icon-painter who was in the ed days an ascetic monk; a trait not st even during the period when, seemgly, the artistic ideals of the West ere gaining ascendancy in Russia. The patronal icon of St. Nicholas,

hich dates to the first half of the 17th intury, is located in the iconostasis bend the right cleros and undoubtedly mes from the first wooden church of . Nicholas. Besides the central compothere are eighteen marginal tion ames depicting scenes from the saint's

life. From the artistic point of view this ancient Russian icon is probably the most valuable in the church. It is distinguished by its especially soft and restrained colours—warm shades of ochre combined with green and deep blue. The marginal frames bear the imprint of the northern Russian tradition of icon-painting, whereas the central composition, a half-length portrait of St. Nicholas, is more refined, more representative of the Moscow school with its orientation on the best techniques of Dionysius. The icon is like a quiet prayer of petition and thanksgiving offered up to the Heavenly Patron of the church, a prayer that brings peace to the heart.

In the central part of the church there is a large icon of the Mother of God called "The Seeking of the Lost," a copy of a revered icon in the village of Bor

in the former Kaluga district.

An 18th century icon of St. Sergiy, with scenes from his life, is located in

the side-chapel dedicated to him.

One of the most loved icons in the church is the Iberian icon of the Mother of God. Earlier it was located in the Church of the Megalomartyr St. George the Victorious on Bolshaya Ordynka Street (known also as the "Iverskiy" church). Back in the 19th century the parishioners of this church had petitioned Metropolitan Filaret of Moscow to give them one of the so-called "substitutes" of the renowned Iberian icon of the Mother of God in the "Iverskiy" chapel by the Voskresensky (Resurrection) Gates. This miraculous icon was often taken to the ailing who beseeched the help of the Heavenly Healer; in the meantime a copy, or "substitute" as it was called by Moscow believers, was left in the chapel for the worshippers. One such icon was given to the parishioners of St. George's Church. In the thirties this icon was transferred to the Church of St. Nicholas and because it was especially revered, it was placed in an icon-case before the right-hand cleros of St. Sergiy side-chapel.

The icon, "Protecting Veil of the Mother of God", a product of the 17th century Novgorod school of icon-painting, represents a comparatively rare variant of the traditional icon of the Protecting Veil. It differs from the generally accepted depiction of the event

which, as recorded in the history of the Greek Church, took place in the year 911. The icon depicts the praying figure of the Mother of God under the dome of the Vlaherne church in Constantinople (the church's cupolas recall those of Novgorod) surrounded by the Heavenly Hosts and a multitude of saints. The two Churches portrayed in the icon, the celestial and terrestrial, are symbolically represented on two planes, the upper and lower, divided by clouds signifying the mystical boundary separating the spiritual world—the Celestial Church, from the physical world—the Terrestrial Church. In the centre of the composition in the upper plane we see the Queen of Heaven praying with uplifted hands to Christ, the Heavenly King and God. The Theotokos is arrayed in deep red and dark green robes (symbolizing the sorrow and grief endured by the Greek Church) without the omophorion in Her hands. Somewhat above the Theotokos we see depicted our Lord Jesus Christ listening to the prayers of His Mother, His arms spread wide as though to embrace the host of saints of the Celestial Church and the Christian worshippers gathered together in the temple of the Terrestrial Church. That part of the icon between the Saviour and the Theotokos is taken up by a bright red veil symbolizing the ardent prayer of the Mother of God and the filial love of the Lord: "Ask, My Mother, I will not turn away from Thee, but fulfil all Thy petitions" (from the Akathistos to the Protecting Veil of the Mother of God, Oikos 8). But this iconographic detail could probably also be viewed as an omophorion which differs only in form and arrangement from the omophorion which is usually found in the hands of the Theotokos rather than over Her head. Two angels hold this bright red veil. Below, standing on the clouds, we see a host of apostles, saints and martyrs: "The angels hymned, the apostles glorified, and the host of saints and saintly women in one accord extolled the Mother of God" (from the Akathistos to the Protecting Veil of the Mother of God, Kontakion 8). Among the host we can distinguish St. John the Baptist, the apostles Sts. John the Divine, Peter and Andrew, St. Basil the Great, St. Gregory the Theologian,

St. John Chrysostom, St. Theodore the Tyro, St. Demetrius of Thessalonica, St. George the Victorious, and St. Sava (probably of Vishera).

Centred in the lower half of the icon we see St. Romanos the Melodus dressed in bright red with no sign indicating his sanctity; in his left hand he holds a scroll which, as described in Kontakion 6 of the Akathistos, St. Romanos received in a dream while slept, and "having received wisdom therefrom, began to sing wisely to the glory" of the Mother of God, "to compose words in praise of the saints". On either side of St. Romanos we see King Leo the Wise with the Queen, St. Tarsicius, Patriarch of Constantinople, and St. Andrew the Fool-in-Christ pointing out the Mother of God to his disciple Epiphanius.

From the point of view of art this icon is interesting because of its typically Novgorodian range of colour and its unusual compositional and iconographic complexity, which testifies to the inexhaustible creative energy of the Novgorodian icon-painters even in the 18th century, when this school of icon-

painting was in its decline.
Other icons in the church deserving of mention are those in the iconostasis of St. Sergiy side-chapel, which date from the last third of the 18th century to the beginning of the 19th century and display remarkable grace and refinement. Among them are depictions of the enthroned Saviour and Mother of God on either side of the Holy Doors; Archangel Michael on the North Door, as well as depictions of the feast days and, on the South Door, an extremely rare icon based on an original composition "St. Aleksiy laying the Cross on St. Sergiy."

On the columns at the entrance to the refectory are two large images in unique "The Old Testametal icon-covers: ment Trinity" and "Mother of God of Bogolyubovo."

The Holy Shroud of the Saviour in the St. Nicholas Church is located in a deep niche on the right side of the northern side-chapel. The metal stand has the appearance of a silver-plated sepulchre or shrine on which the Holy Shroud rests. Above it hangs a canvas of large dimensions—"The

own of the Saviour's Body from the

Also of interest is the Altar Gospel, \approx asuring 34×49 cm. and weighing lkg. It was printed in 1698 during the timateship of His Holiness Patriarch Hrian (†1700). The metal cover is of pre recent date. On the front cover is icon depicting the Deisis and the ur Evangelists. On the back cover e find a woman clothed with the sun, d the moon under her feet, and upon r head a crown (Rev. 12. 1). On the ckstrip are the symbols of the Old d New Testaments—the menorah, the bles of the Decalogue, the serpent on e Cross, the Lamp, the Chalice, the try and the Lamb. St. Peter with the ys in his hand is depicted on the upor metal clasp. The lower clasp was st some time or other. It probably picted St. Paul. Not long ago a new asp was fashioned identical to the one at has been preserved. Most likely s Altar Gospel is the one mentioned the book "The Hoary Antiquity of oscow" in the chapter on St. Nicho-6 Church in Kuznetsy: "Among the cred objects in the church there is an tar Gospel and Monthly Menaion nted in the 17th century and donated the church by the master silversmith thenichny." 9 It is possible that this aftsman also fashioned the cover for e Gospel.

The church's largest bell, weighing B poods, was cast in 1849, judging by e inscriptions. Depicted on the bell e seven Cherubim, the Annunciation, Nicholas the Miracle Worker and the ev-Pechory icon of the Mother of d together with Sts, Antoniy and Fepsiy. The bell-tower also contains

ner small bells.

The names of the clergymen who serll in St. Nicholas Church in Kuznetsy Ithe 17th and 18th centuries have been eserved. They include the following ests: Nikita (1625-1628), Mefodiy sefedei) (1635-1644), Andrey (1646-53), Aleksiy (1654), Simeon (1656), llikarp (1657-1681), Prov Polikarpov 582-1694), Ioann Danilov (1695-1710 Id 1715-1725) and deacons—Aleksiy 711-1714) and Ioann Ignatiev (1732). xton Ioann Savvin (1733) is also ntioned (cf. V. and G. Kholmogorovy, iterialy dlya istorii, arkheologii i statistiki moskovskikh tserkvei, sobrannyie iz knig i del prezhde byvshikh Patriarshikh prikazov, M., 1884, p. 870).

Recent well-known rectors of St. Nicholas Church include Archpriest Evlampiy Kremensky (1902), Archpriest Simeon Kovgankin (1906), and Archpriest Nikolay Pomerantsev, confessor of Zamoskvorechie Deanery (1910-1927). Archpriest Aleksandr Smirnov, former Rector of the Moscow Theological Academy and Seminary and Executive Secretary of The Journal of the Moscow Patriarchate replaced Archpriest Nikolay Pomerantsev in 1927, and served as rector for 23 consecutive

During Father Aleksandr's years as rector of St. Nicholas Church many repairs were carried out. In 1944 the paintings were cleaned and the pigment coating strengthened; 10 in 1950 the iconostasis of the main sanctuary was gilded. After the unexpected death of Father Aleksandr in 1950, Archpriest Grigoriy Razumovsky served in his place as rector till the end of the year.

Since 1951 Archpriest Vsevolod Dmitrievich Shpiller has been the rector. During this period both internal and external repairs have frequently been carried out by the church council with the help of the parishioners. In 1952 steam heating and a ventilation system were installed in the church and subsidiary premises equipped. Father Vsevolod is known for the profound sermons he preaches, particularly during the offices devoted to the Lord's Passion, during Lent.

Every Thursday a moleben is said before the icon "Assuage My Sorrows" with the Canon "Sorrows that beset my soul...," followed by the reading of the akathistos and the blessing of the water. A special service is held on February 7 (Jan. 25), the day when the icon was

proclaimed miraculous.

On April 25, 1924, His Holiness Patriarch Tikhon officiated at All-Night Vigil in St. Nicholas Church in Kuznetsy. His Holiness revered the icon of the Mother of God "Assuage My Sorrows" and often officiated before the icon in the Church of St. Nicholas in Sadovniky in Moscow. One of his last services there—also All-Night Vigil was held on January 25, 1925.

In 1944, on the Feast of the Icon "Assuage My Sorrows", His Holiness Patriarch Sergiy concelebrated Divine Liturgy with Metropolitan Aleksiy (the future Patriarch) and Metropolitan Nikolay Yarushevich in St. Nicholas

Church in Kuznetsy.

In 1945, following the Local Council of the Russian Orthodox Church, a solemn patriarchal service was celebrated there by His Holiness Aleksiy, the newly-elected Patriarch, on the Feast of the Icon of the Mother of God "Assuage My Sorrows." After the Divine Liturgy His Holiness Patriarch Aleksiy in response to the greetings of the rector said: "For me it is a good sign that the Lord ordained that I should celebrate the Divine Liturgy, almost the first since I was elected Patriarch, in this church, which houses the icon of the Mother of God 'Assuage My Sorrows.' We are now afflicted by many griefs and sorrows (those were the last months of the Great Patriotic War—*Ed.*) and we believe that only God's mercy and the help of the Heavenly Intercessor, the Mother of God, can alleviate our sorrows, and what is more, transform our sorrows into joy. The knowledge that the Theotokos—the Heavenly Comforter of our griefs and sorrows stands by us, comforts and encourages us, for nothing takes place without the will of God. And what could be better than such knowledge?" 11 On the same day Archbishop Dimitriy of Ryazan and Kasimov, also addressed the believers during the service. "I have the great ' he said, "of sharing with you the prayerful joy of this feast in honour of the icon 'Assuage My Sorrows.' Each and every one of us may have various griefs which we would not dare to communicate to anyone but only, in prayerful sorrow, to the Mother of God Who alleviates all sorrows." 12 Almost every year His Holiness Patriarch Aleksiy celebrated the service on this day in St. Nicholas Church in Kuznetsy, praying before the icon of the Mother of God "Assuage My Sorrows."

In those days Patriarch Pimen, after he was consecrated bishop, often officiated at services in the St. Nicholas Church together with His Holiness Patriarch Aleksiy or by himself. On the eve of the feast, February 7, 1972, His

Holiness Patriarch Pimen officiated at All-Night Vigil there, and on the feast day itself he celebrated the Divine Liturgy. In 1974, on the same feast day, His Holiness celebrated the Divine Liturgy, and on the eve he officiated at All-Night Vigil together with Archbishop Aleksiy of Krasnodar and the Kuban. After the moleben before the revered icon "Assuage My Sorrows" His Holiness said, "I congratulate you, dear brothers and sisters, on the occasion of this feast, and I hope that the Blessed Virgin Mary will heed our common prayers, and continue throughout our life to be our consolation and joy in our daily tribulations." After the Commu nion Verse, with His Holiness Patriarch Pimen's blessing, the rector of the church, Archpriest Vsevolod Shpiller addressed the congregation.

The St. Nicholas Church has often been visited by foreign guests: patriarchs, metropolitans, archbishops and bishops of all Local Orthodox Churches and also by Catholics, Oriental Orthodox, Protestants, and various religiouand secular figures.

In 1943, during the visit of a delegation from the Church of England, Arch bishop of York Cyril. F. Garbet and those accompanying him visited St. Ni-

cholas Church. 13

In 1945, during the Local Council of the Russian Orthodox Church, it was visited by His Beatitude Christopher II Patriarch of Alexandria and All Africa. His Beatitude Alexander III, Patriarch of Antioch and All the East; Metropolitan Iosif of Skoplje (Serbian Orthodox Church) and those accompanying them. 14

In 1948, when the Russian Orthodox Church was celebrating the 500th anni versary of her autocephaly, the church was visited by His Holiness and Beati tude Kallistrat, Catholicos-Patriarch of All Georgia; Metropolitan Germanos of Thyatira representing the Church of Constantinople; Metropolitan Elias of the Lebanon Mountains, a member of the delegation from the Antiochene Church; Metropolitan Iosif of Skoplje, representing the Sebrian Orthodox Church; hierarchs of the Romanian Orthodox Church Hierarchs of the Romanian Orthodox Church—Bishop Nikolae of Cluj and Bishop Antim of Buzu; delegation of the Romanian Orthodox Church—Bishop Nikolae of Cluj and Bishop Antim of Buzu; delegation of the Romanian Orthodox Church—Bishop Nikolae of Cluj and Bishop Antim of Buzu; delegation of the Romanian Orthodox Church—Bishop Nikolae of Cluj and Bishop Antim of Buzu; delegation of the Romanian Orthodox Church—Bishop Nikolae of Cluj and Bishop Antim of Buzu; delegation of the Romanian Orthodox Church—Bishop Nikolae of Cluj and Bishop Antim of Buzu; delegation of the Romanian Orthodox Church—Bishop Nikolae of Cluj and Bishop Antim of Buzu; delegation of the Romanian Orthodox Church Bishop Antim of Buzu; delegation of the Romanian Orthodox Church Bishop Antim of Buzu;

ates of the Polish Orthodox Church rchbishop Timofei of Bialystok and ialy, and Bishop Mikhail of Wroclaw; rchbishop Makariy of the Aleutian Isands and North America, and many

tther churchmen. 15

In May 1959, a group representing ne Swedish Church attended the Alllight Vigil in St. Nicholas Church, and n June a delegation from the Old Cathllic Church of Germany was there. ouring the visit of His Beatitude Theo-osius VI, Patriarch of Antioch and Il the East, to the Russian Orthodox hurch a member of his delegation, Metropolitan Ignatiy, officiated at Alllight Vigil in St. Nicholas Church on ruly 20, the eve of the Feast of the azan Icon of the Mother of God. 16 In ruly 1960, an Orthodox youth group rom the Western European Exarchate if the Moscow Patriarchate in Paris alvisited the church. 17 It was twice iisited by His Holiness Patriarch German of Serbia, the first time in 1961. 18 Iis Holiness Patriarch Kirill of Bulgaia, of eternal memory, often prayed rith us here. On May 29, 1971, Archbishp Kiprian of Philadelphia and Pennwlvania (Orthodox Church of America) ifficiated at All-Night Vigil and on May 0 celebrated the Divine Liturgy. At the III-Night Vigil he expressed "A Word if Thanks to the Russian Church." 19

Every year St. Nicholas Church in Luznetsy is visited by Church delegates "ho are guests of the Moscow Patri-

rrchate.

St. Nicholas the Miracle Worker and rchbishop of Myra in Lycia, is reverd throughout the world. He is veneratd not only by Christians, but by beevers of other religions as well. The tharity and mercy he displayed toward iis fellowman made men love him. St. Vicholas possessed the greatest spiriual gift—a compassionate heart—and ne great virtue of active love. To this ay that love draws men to St. Nichoas. It surmounts the barrier of time and space and hardness of heart. This ove was in accord with Christ's comnandments. Russian believers call the aint "Nicholas the Merciful." He has een venerated in Russia from old and ussians even consider him their own, ussian saint. Next to the Mother of

God there are more icons of St. Nicholas here than of any other figure. A large number of churches in Russia, including Moscow, are dedicated to him. Many bear his name because of sidechapels dedicated to him. In order to distinguish the churches named after St. Nicholas Moscow believers usually added various explanatory appelations: the Church of St. Nicholas "v Pyzhakh," St. Nicholas "na Pupyshakh," "Nikola v Klennikakh," St. Nicholas "v Khamovnikakh," and so on. One such church in Moscow is that of St. Nicholas the Miracle Worker in Kuznetsy.

In this Church of St. Nicholas, a part of the Russian Orthodox Church, believers find spiritual solace and joy in common prayer, and alleviation of sorrow through the prayers of the Mother of God and St. Nicholas. And under the guidance of the clergy, through the grace of the Holy Sacraments, believers are strengthened in Christian virtues, to the end that they might inherit eter-

nal life.

Archpriest ALEKSANDR KULIKOV

NOTES

¹ Sobranie gosudarstvennykh gramot, M., 1828, part 1, p. 337.
² The ruga was a sort of emolument granted to the parish clergy in Greece and Russia, It was usually paid in the form of money and provisions from the treasury or royal revenues (Cf. Father Grigoriy Dyachenko, Polnyi tserkovnoslavyanskiy slovar, M., 1899,

p. 558).

³ Materialy dlya istorii, arkheologii i statistiki moskovskikh tserkvey, M., 1891, part. 2, p. 249,

par. 200.

⁴ M. Aleksandrovskiy, Ukazatel moskovskikh tserkvey, M., 1915. Ibid., typed copy, 1934.

⁵ G. E., Istoricheskoe izvestie o vsekh sobornykh, monastyrskikh, ruzhnykh, prikhodskikh i domovykh tserkvakh, M., 1939, p. 112.

6 Skazanie o zemnoy zhizni Presvyatoy Bogo-

roditsy, M., 1904, p. 302.

7 JMP, No. 7, 1945, p. 45.

8 Slava Bogomateri. Svedeniya o chudotvornykh i mestnochtimykh ikonakh Bozhiey Materi, M., 1907, pp. 234-235.

⁹ I. K. Kondratyev, Sedaya starina Moskvy,

- 9 I. K. Kondratyev, Sedaya starina Moskv M., 1893, p. 542.

 10 JMP, No. 3, 1944, p. 28.

 11 JMP, No. 2, 1945, p. 104.

 12 JMP, No. 3, 1955, pp. 19-20.

 13 JMP, No. 2, 1943, p. 21.

 14 JMP, No. 2, 1945, pp. 75-76.

 15 JMP, No. 8, 1948, pp. 59-60.

 16 JMP, No. 7, 1959, p. 18; No. 9, pp. 41, 17.

 17 JMP, No. № 9, 1960, p. 7; No. 10, 1962.

 18 JMP, No. 12, 1961, p. 10.

 19 JMP, No. 12, 1971.

The Valaam Icon of the Mother of God

uring His Holiness Patriarch Pimen's visit to Finland in May of 1974, His Eminence Archbishop Paul of Karelia and All Finland presented

His Holiness with the Valaam icon of the Mother of God (see p. 3 of inset— Ed.) painted by Petros Sasaki, a Japanese Orthodox icon-painter living in Finland, on the occasion of this visit by the Primate of the Russian Orthodox Church.

The Valaam icon of the Mother of God has a comparatively short history in the iconographic sense of the word: one of the icons so designated was painted by the monk and icon-painter Alipiy, during the rule of Hegumen Gavriil (last decade of the 19th century) in the Monastery of the Transfiguration on the island of Valaam. But if we consider the history of the veneration of the Theotokos, especially as manifest in the Valaam monastery, where it is carried out in a spirit of severity, monastic fortitude and boundless obedience to the will of God and Divine Providence, then this icon has a history comparable to that of the Valaam monastery itself.

One may find many different icons of the Mother of God in the churches and sketes of Valaam: "The Annunciation," "The Mother of God with Sts. Sergiy and German of Valaam," "The Saviour with the Mother of God and St. John the Baptist," "The Mother of God in Glory," "The Life-Bearing Source," "The Sign," "The Burning Bush," "The Nativity of the Blessed Virgin," "Our Lady of Tenderness," "The Dormition of the Most Holy Theotokos," the so-called Vasnetsov icon of the Mother of God (a copy of the altarpiece in St. Vladimir Cathedral in Kiev), Kazan, Konevits, Tikhvin icons of the Mother of God.

Each icon of the Mother of God is an expression and glorification of one of Her qualities, one or more of Her virtues. Each is a prayer by sinful man beseeching Her aid. One of the most ancient icons of the Theotokos, the "Orante" depicts Her full-length, with arms either outstretched or holding the Divine Infant—a particularly vivid expression of prayer. It is therefore not sur-

prising that this icon should be associated with the prayer of the monk who led another way of life in relation to the world by virtue of prayerful ascetic feats and labours. The "Orante" icon of the Theotokos, is analogous to another—"The Sign"—signifying the aid we receive through Her prayers. Prayer is indispensible for every believer. For the monk it is his special lot, his high calling. In the Valaam icon of the Theotokos the features we have mentioned

above are broadly united.

Among the great number of icons devoted to the Theotokos each man seeks the one which "harmonizes" with him alone, the one that meets his spiritual needs and aspirations. One could compare the Valaam icon with others depicting the Theotokos—two of the best examples would be the Athonite icon ("The Hegumenia of the Holy Mountain", "Herondissa", where the Theotokos is depicted full-length, in a nun's mantle) and the Serafimov "Tenderness" ("Umilenie" is the Russian of which "tenderness" is a rough translation; in modern Russian it means something closer to "gentle kindness" but here it should be understood in its more ancient meaning, something implying heartfelt grief and repentance, as a result of which the hardened heart of man is softened by God's mercy sent to him through Her prayers.) The Mother of God "Tenderness" is depicted praying for sinful man.

Heartfelt grief and earnest prayer for forgiveness of sins—these were qualities deeply embedded in the Valaam ascetics. Hegumen Nazariy, Hegumen Damaskin (January 23, 1881), hieroschemamonk Antipa, not to mention those ascetics who appeared before the world in miraculous succession and were canonized by the Church—all of them could be depicted standing before the praying Theotokos in a posture of pra-

When we compare the two Valaam icons of the Mother of God, one painted by Hieromonk Alipiy and the other-the one presented to His Holiness in Finland, it is clear that they are quite different, though important similarities are elso evident. They are different above all in their iconographic manner. In the atter the icon-painter strove to imitate the best models of ancient Russian religious art. Taken as a whole the work

reates a joyful and festal impression. In the icon painted by the monk Aliby the Mother of God is depicted fullength, standing on a golden cloud, ressed in a dark blue robe with a right red veil; She supports the Divine nfant with Her left hand from below, and with Her right hand in front. Her eft hand is hidden beneath the veil; Ier right hand is seen through a slit in he veil, wearing a golden cuff trimned with two strings of pearls. The "heotokos's feet are bare. On Her head ind shoulders are stars, symbols of Her eternal virginity. Within the cirles the initials of the Mother of God re written in Greek. There is also a talo around Her head. The right hand If the Divine Infant is raised in blessng, and in His left hand is an orb opped by a cross. The right leg is plaed lower than the left. The cruciform lalo of the Infant's head has the inocription in Greek: $O\Omega N$ ("Who Is"; The Being"). The Infant is dressed in light yellow robe. The Mother of God boks straight ahead, Her stern, prayerul and concentrated gaze slightly lowrred. The edges of Her robe and veil re ornamented with a light golden borer. The background of the icon is typi-

Hieromonk Alipiy (secular name Alesiy Konstantinov), the author of the vork, was born in the Rybinsk district if Yaroslavl Gubernia. He entered the Valaam cloister in 1875. When he took monastic vows his talent for painting vas noted and he was given the name If Alipiy in honour of St. Alipiy, con-painter of the Pechory monastery n Kiev. The greater part of his obelience as the monastery icon-painter vas carried out under Hegumen Gavriil who was the superior from 1891 to 1903. Hieromonk Alipiy together with other nonastery painters—Hieromonk Luka, secular name Mikhail Bogdanov) and Hegumen Gavriil himself decorated the hurches of the monastery and painted umerous icons. One of them is the con of the Illuminators of Karelia (cf.

ally 19th century with its inlaid gold

JMP No. 12, 1974, inside front cover). The inscription on his tombstone in the old cemetery reads: "Hieromonk Alipiy, passed away 17 August 1901 at the age of 50. A master icon-painter and diligent worker. Holy fathers and brothers, do not forget me when you pray."

Hieromonk Alipiy's technique betrays the strong influence of the Athonite icon-painters; his works are light with surprisingly soft half-tones and delicate, graceful lines. The colours are fresh and bright, like the colours reflected in nature on the island of Valaam due probably to the unique climatic conditions existing there. The monastery's icon-painters had good reason to use local clay and coloured stone in mixing

the pigments for their icons.

The ties between Valaam and Athos have existed since time immemorial. In the past centuries Valaam has also had ties with the Sarov cloister, whose Rule was introduced on Valaam by Hegumen Nazariy, the "renovator" of the Valaam monastery. Hegumen Nazariy (secular name Nikolay) was born in Tambov Gubernia. He served as hegumen of the Valaam monastery from 1781 to 1801. He passed away peacefully in the Sarov Wilderness on February 23, 1809. Well known are ascetics from Valaam who spent time on Mount Athos with the blessing of the startsy for spiritual edification. Among them is St. Arseniy of Konevits and Hieromonk Arseniy who fell asleep in the Lord in 1835 while at the Russian Monastery of St. Panteleimon, and Hieroschemamonk Antipa, a remarkable ascetic who came to the Valaam cloister from Athos (he passed away on January 10, 1882, and was buried near the All Saints Skete).

The spiritual ties between Valaam and Athos find noteworthy reflection in two icons of the Mother of God: the Valaam icon and the Konevits icon. There is an invisible thread between them that leads eventually to the first icon of the Immaculate One on Mount

Athos (cf. *JMP*, No. 12, 1974).

The mood and facial expression of the Mother of God in the Valaam icon reveals more than anything else the image of a stern nun, an abbess, and only the red veil speaks of her special station, the royal, divine station of the Great

eaf design.

Nun, the Abbess, the Queen of Heaven,

the Mother of God.

The holiness of the Valaam ascetics led men to call Valaam the Russian Athos of the North. Thus this northern Russian cloister long ago put itself, as it were, under the protection of the Blessed Virgin, the Abbess of the Holy Mount. In the service dedicated to all the saints of Athos the Most Holy Theotokos is described as having elevated the Holy Mount in glory; She has given them holy fathers through whose prayers they receive great mercy from Her Son. These words could also be applied to the Valaam Hills which, broadly speaking, became a cloister for a multitude of monks who brought glory to northern Russian monasticism through their great ascetic feats.

WILLIAM NEWS OF THE DIOCESE

The Diocese of Vienna. On January 8, 1974, the second day of Christmas, Bishop German of Vienna and Austria, gave a reception for the church council, the clergy of St. Nicholas Cathedral and choir, and on January 9 arranged a Christmas party for the parishioners' children.

On January 19, the Feast of Epiphany, Baptism of the Lord, at the Divine Liturgy in St. Nicholas Cathedral His Grace ordained Hierodeacon Georg Vostrel hieromonk to serve in the Church of St. Lazarus at the Central Cemetery in Vienna.

On January 27, Bishop Lavrentiy of Western Europe (Serbian Church) blessed the Kalach* for the Feast of St. Sava of Serbia. This took place at the same time as the blessing of the of Western newly-opened centre for the Serbian workers built at the expense of the Methodist Church of At Bishop Lavrentiy's invitation, His Grace German and the cathedral clergy attended the ceremony.

Metropolitan Aleksiy of Tallinn and Estonia visited St. Nicholas Cathedral and Bishop German's residence on February 4, en route to Zurich, and on February 8, on his way back to

His Eminence was welcomed by Bishop German of Vienna and Austria, Archpriest Viktor

Bekarevich and Hieromonk Georg Vostrel.
On the occasion of the 56th anniversary of the Soviet Army, Bishop German and Archpriest Viktor Bekarevich laid wreaths at the foot of the monument to Soviet warriors in Schwarzenbergerplatz and on the graves of the Soviet soldiers in the Vienna Central Cemetery. On that same day, February 22, His Grace and Archpriest Viktor Bekarevich attended a festive reception given by the Soviet Army an Force Attaché, Colonel V. F. Khovansky.

On March 6, Bishop German and Hieromonk Georg Vostrel were received by Dr. Josef Riger, director of ecclesiastical affairs of the Ministry of Culture of Austria. He agreed in principle that Hieromonk Georg Vostrel be appointed rector of the Church of St. Lazarus of the

St. Nicholas Community in Vienna.
On March 25, the Greek Ambassador, His
Excellency Minelas Alexandrakis held a reception on the occasion of Greece's national holiday — Independence Day, Archpriest Viktor Be-karevich and Hieromonk Georg Vostrel attended the reception on behalf of the Russian Orthodox The public showing of the film "The Russian Orthodox Church Today" which took place in the Austrian Cultural Centre on April 8 was attended by the Papal Nuncio in Austria Archibert P. Ortili P. Orti bishop Dr. Opilio Rossi and Monsignor Dr. Oriano Quilici, Permanent Representative of the Apostolic See with the international scientific organizations in Vienna. Before the showing Bishop German read a paper on the Russian Church.

On April 14, Easter Sunday, the paschal service was celebrated in St. Nicholas Cathedral, which was filled with parishioners. Many non-Orthodox brothers attended the service. The late Liturgy was followed by the traditional Easter reception, attended by many guests; amongst them were Prelate Franz Gundel, as representative of His Eminence Franz Cardinal König, Dr. Stefanic Prochaska of the Lutheran Church, V. M. Mamontov, the Soviet Charge d'Affaires a. i., in Austria, with some Embassy staff members and Soviet personnel employed by the international scientific organizations in Vienna, A. N. Manannikov, Chief of the Consular Department of the Soviet Embassy and Erkki Tiilikainen, First Secretary of the Finnish Embassy, as representative of the Finnish Ambassador.

On April 16, Bishop German held an Easter reception for the clergy, members of the church council and choir. On April 17 he gave an Easter party for parishioners' children preceded by a paschal moleben held by Hieromonk Georg Vostrel.

On April 19 A. N. Manannikov, Chief of the Consular Department of the Soviet Embassy, held a reception in connection with the 20th anniversary of the "Rodina" Club, which unites our compatriots in Austria. The reception was attended by Bishop German, Archpriest Viktor Bekarevich and many parishioners of St. Nicholas Cathedral in Vienna.

On May 5 a meeting in memoriam of Nazi victims was held on the site of the former Mauthausen concentration camp. Bishop German and Hieromonk Georg Vostrel attended the meeting and laid wreaths on behalf of the Russian Orthodox Church at the foot of the monument to Soviet citizens.

On May 9 (Victory Day) wreaths were ceremonially laid at the monument to Soviet warriors in Schwarzenbergeplaz and at the Vienna Central Cemetery. Bishop German and Arch-

^{*} Kalach — a loaf specially prepared for feasts.

tiest Viktor Bekarevich laid wreaths on behalf

the Russian Orthodox Church.

That same day the CSSR envoy to Austria

The Russian Critical Control of the Russian of the Russian Control of the Tenna and Austria represented the Russian rthodox Church.

On June 7 Father Vladislav Triber, the rector a Catholic church in the town of Oberwart Burgenland) arranged a showing of the film "he Russian Orthodox Church Today" for his arishioners and other people of the town. Bishop erman read a paper on the Russian Church. efore the showing His Grace was received by ishop Imre Gyenge of the Reformed Church at s residence in Oberwart, Father Vladislav Tri-er gave a dinner which was attended by the burgomaster of Oberwart. That same day, in the presence of the burgomaster, Bishop German and Hieromonk Georg Vostrel put a wreath at the foot of the monument to Soviet warriors who laid down their lives for the liberation of Oberwart and are buried in a special cemetery

On June 17, Bishop German received Archimandrite Gorazd (Bulgarian Orthodox Church), a staff member of the Church periodicals *Spiritual Culture* and *Church Herald*, who had come to Vienna to collect materials about Bulgarian culture. The reception was attended by Arch-priest Nikolay Shivarov of the Bulgarian Church in Vienna, During his stay in Vienna, Archimandrite Gorazd celebrated Divine Liturgy twice in St. Nicholas Cathedral.

Archpriest Nikolay Semyonovich Nikolsky

-IN MEMORIAM-

Archpriest Nikolay S. Nikolsky, the Rector of e Church of the Dormition at the Novodevichy

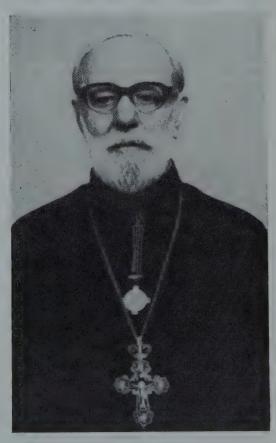
onastery in Moscow, departed to the Lord on actober 3, 1974. He was born into a priest's family in the Tula subernia on April 24, 1887. He finished the Bevy Theological School, and then, in 1909—the ula Theological Seminary of which Archimandrife lleksiy Simansky (later the Patriarch of Moscow and All Russia) was the rector at that time. Af-er graduating the seminary, Nikolay Nikolsky sas sent to the Moscow Theological Academy to udy at state expense. In 1913 he graduated com the academy with the degree of Candidate Theology conferred on him for his theses The Russian Church in the Time of Troubles," or which the Academy Council awarded Nikolay likolsky the Nevostruev Prize (a monetary prize Her Archpriest Aleksiy Ivanovich Nevostruev, 806-1872). Nikolay Nikolsky remained as a post-raduate at the Faculty of the Russian Church listory which was headed by Prof. S. J. Smirby. After completing his research Nikolay Ni-bolsky worked as a teacher of Old Testament rudies at the Tula Theological Seminary for sevel years. Then he was a lecturer at various bhools in Tula and Podolsk (Moscow Region). On June 17, 1947, in the Church of the Dormion at the Novodevichy Monastery in Moscow, etriarch Aleksiy ordained Nikolay Nikolsky deaon, and on June 22, Metropolitan Nikolay of trutitsy and Kolomna ordained him presbyter to lerve in the Church of the Holy Spirit at the Dallovskoe Cemetery in Moscow. From 1947 to 951 Father Nikolay was also a docent at the asscow Theological Academy where he taught andamental theology, ecclesiastical archaeology nd Hebrew.

From February 4, 1949, Father Nikolay was a seric of the Church of the Dormition in the Noodevichy Monastery and since April 19, 1957, its

ector.

On July 23, 1962, Archpriest Nikolay Nikolsky las appointed Secretary of the Holy Synod Edu-ation Committee of the Russian Orthodox hurch.

In 1962 the Council of the Moscow Theologi-



cal Academy conferred upon Father Nikolay the degree of Magister of Theology for his theses "The work and life of Apostle Paul prior to his first imprisonment in Rome in the Russian theological literature with an appendix describing the Apostle's life (experiment in historico-bibliographical study)". Some of Father Nikolay's works were published earlier in Church publications: "Dynamic atomism of Kant and dynamic atomism of today" ("Faith and Reason," 1914), "Spiritual life and the law of preserving energy" ("Faith and Reason," 1935), and a number of articles in "The Journal of the Moscow Patriarchate" in

1950, 1951, 1960.

The eightieth birthday of Archpriest Nikolay Nikolsky was prayerfully marked in 1967. Archbishop (now metropolitan) Aleksiy of Tallinn and Estonia, in his telegram to Father Nikolay cordially congratulated him on behalf of the Education Committee and on his own, wishing him good health and many more years ahead. Having been born into a family of a priest he

received a true religious education from childhood and all his life he bore lofty Christian sentiments—sincerity, conviction. His wife, Varvara Filaretovna, was a daughter of a priest—Archpriest Filaret Rusakov, confessor of the Tula

Seminary.

Father Nikolay's gift for preaching was revealed at his first Liturgy "After reading the Gospel lesson at the first Liturgy celebrated by him," wrote Archpriest Zinoviy Vitvitsky, the treasurer of the Patriarchal Cathedral of the Epiphany, "Father Nikolay delivered an improm-ptu sermon of the Gospel theme, the content and exposition of which left a good impression upon the congregation".

Father Nikolay had the knack of expounding profound theological truths—explained in simple, clear terms they were easily understood by his

parishioners.

In recognition of Archpriest Nikolay's fruitful labours for the good of the Holy Church and his zealous fulfilment of pastoral duties, Patriarch Pimen awarded him the Order of St. Vladimir, Second Class, in 1972, and in 1974, for Holy Easter, granted him the right to celebrate Divine Liturgy with the Holy Doors open till The Lord's Prayer.

The funeral service was held on Sunday, October 6, in the Dormition Church where his body fully vested was placed at 3 p. m. on the previous day. Many parishioners came to the church to pray for their pastor. Wreaths were delivered to the church from the Education and Pension Committees of the Holy Synod, the Moscow the-

ological schools, and the clergy and parishioners of the Dormition Church.

Every cleric of the Dormition Church read the Lity for the Repose of Souls and then the Gospel reading commenced. At 5 p. m., a great panikhida was held which was attended by Metropolitan Nikodim of Leningrad and Novgorod and Metropolitan Yuvenaliy of Tula and Belev. After the panikhida Archbishop Pitirim of Volo-kolamsk read the Lity for the Repose of Souls. All-Night Vigil was led by Archpriest Matthew Stadniouk, the secretary of Patriarch Pimen. Archpriest Vasiliy Svidenyuk, Superintendent Dean of the Moskvoretsky Church District, also attended the services. After the All-Night Vigil a panikhida was held. Father Matthew said in his address to the worshippers that he was a pupil of Archpriest Nikolay and recalls him as a good mentor. He called on all parishioners to pray for their departed pastor.

In the morning of October 6, at the early Li-turgy, Archpriest Leonid Kuzminov of the Dormi-

tion Church spoke to the worshippers about Father Nikolay's life and ministry. The Liturgy was followed with a Lity for the Repose of Souls. Bishop Serapion of Podolsk celebrated the late Liturgy, at which Archpriest Vasiliy Svidenyuk, Father Nikolay's confessor, delivered a homily to the congregation.

Metropolitan Aleksiy of Tallinn and Estonia and many of the Moscow clergy came for the funeral service, which began at 1 p. m. His Emnence said: "We are seeing off today a worker in the vineyard of Christ. Father Nikolay was the secretary of the Education Committee to his last day and therefore telegrams of condolences from the theological schools of Moscow, Leningrad and Odessa were addressed to the committee. Prayers for Father Nikolay are being offered up in all the theological schools. With sadness we see him off but sorrow not, even as others which have no hope (1 Thes. 4. 13) for our hope is in God. We believe that the Lord, Who has summoned him, will grant him mercy for his faithful service to the Church. Let us, too, offer up prayers to Christ, the Chief Shepherd, for the repose of the soul of Father Nikolay."

After the 6th Canticle of the Canon, with the blessing of Archbishop Vladimir of Dmitrov. Archpriest Prof. Aleksiy Ostapov, Secretary of the MTA Council, delivered the funeral oration on behalf of the Moscow theological schools. He noted in his speech that Father Nikolay was kind and responsive to everyone he met. The academy had lost in him an eminent theologian and

excellent mentor.

The funeral service was attended by Archbishop Aleksiy of Krasnodar and the Kuban. Many clergymen arrived for the funeral service and joined their prayers to the service led by Metropolitan Aleksiy. The Prayer of Absolution was read by Archpriest Vasiliy Svidenyuk. After the funeral service the coffin was car-

ried round inside the church, and then, after the parishioners had said their farewells, was taken to the Church of the Holy Spirit at the Danilovskoe Cemetery where a panikhida was held. Father Nikolay was buried next to his wife.

On November 11, 1974, the fortieth day after

Father Nikolay's demise, after Divine Liturgy in the Dormition Church, Metropolitan Serafim of Krutitsy and Kolomna delivered a sermon on prayer as an expression of love for one's neigh-bour and called on the parishioners to pray for Father Nikolay. Then Metropolitan Serafim assisted by an assembly of the clergy conducted a panikhida.

The years of Father Nikolay's ministry have left a good memory among his parishioners, and at the funeral service and on the fortieth day after his death the common prayer delivered for him drew together many parishioners and other believers.

May the One All-Bountiful and All-Merciful (Canon on the departure of the soul from the body, Canticle 9, Troparion 2), receive His servant and our brother, departed in faith and hope of eternal life and "upon cleansing him of sins, admit him into Thy holy mansions."

> * Archpriest LEONID KUZMINOV, VLADIMIR RUSAK



For Christmas Day

...made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (Phil. 2.7)

eaven descended upon earth—Jesus Christ was born showing divine indulgence and unparalleled divine humility to mankind

mility to mankind.

It is incomprehensible how the Imortal became mortal, how the Infinite ide Himself finite and how the Immucle took the nature of fallen Adam d became man like unto us in every

y but in sin.

Wonderful was the self-abasement of great God and our Saviour, Jesus rist. He chose a very small people o had once been blessed but had lost ir independence and almost become tcast, and subjected Himself to all circumstances of human birth.

There was nothing remarkable about town of Bethlehem of which the ophet Micah said: But thou, Bethlen Epharatah, though thou be little cong the thousands of Judah... there sus was to be born and the Name of Lord was to exalt the insignificant vn, for it was written: yet out of thee all come forth unto me that is to be er in Israel, whose goings forth have en of old, from everlasting (Mic. 2).

Parents were also chosen who were royal descent but simple folk: he s a carpenter and She, a poor orphad Virgin. But that was not enough. shing to humble Himself forever, He t the people of Judea in a state of x, so that Joseph and Mary could not nain in their home in Nazareth and ind nowhere to stay while they were Bethlehem when the time came for Supreme Master to be born. He only humbled Himself wholly at th, but even suffered having a maninstead of a cradle: And she... laid i in a manger; because there was no m for them at the inn (Lk. 2. 7).

So, dear brothers and sisters, our

bounteously merciful God became poor, so that we might be enriched spiritually by His poverty and learn from His

humility.

The Word of God, being made flesh, visited the earth on which all have sinned and come short of the glory of God (Rom. 3. 23). The Lord came but the earth neither hailed nor glorified Him. Wrapped in swaddling clothes, the Lord had girded Himself to obedience, for, as He was later to testify, He came not to be ministered unto, but to minister (Mt. 20. 28). His linen swaddling clothes were clean for the Newly Born was pure of heart, He had committed no sin and spoken no evil; He was so pure that, in the words of the Holy Scripture, the stars are not pure in his sight (Job 25. 5).

Christ's glory before God the Father is from eternity, before the world was (Jn. 17. 5), and was sung by the Angels. But perhaps only the Bethlehem shepherds heard their singing. The star that appeared, followed an unusual course and pointed out the Sun of Truth in the haze of the black night, but only a few men in the whole world understood the sign and were prepared to follow it, and they abided in the penumbra

of paganism and star-worship.

Even Judea where God was known (Pss. 76. 1) was unaware that God was manifest in the flesh (1 Tim. 3. 16). And God's city of Jerusalem instead of rejoicing with Christ, Who had come to save it, was in a state of confusion because of Herod who sought to kill Him.

Upon hearing the question: Where Christ should be born (Mt. 2. chief priests and scribes, who should have been especially close to God and to His mysteries through their prayers and knowledge of the Law, did not concern themselves with finding out if He really had been born.

The night of Christ's birth was not only black, but also shrouded by men's ignorance and obliviousness of Him and His destiny. Even though hardly anyone glorified Him, did not know nor seek to know Him, He did not punish them but kept silence in salutary patience. From His birth and throughout His life on earth, Christ knew only self-abasement through constant humbleness and bearing of the cross. He had nowhere to rest His head until He was on the Cross and had given up the ghost.

Unequalled was the redeeming of the One Whom, with the profoundest reverence, we call the God-Man and Redeemer of the World, Who granted people eternal life and great joy, of which the Angel proclaimed to the Bethlehem shepherds: Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day... a Saviour, which is Christ the Lord (Lk. 2. 10-11).

His celestial glory is perceptible in His self-abasement and humility, and God exalted His Son so That at name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth (Phil. 2. 10).

...Does this not show how highly God esteems the blessed virtue of humility, an example of which our Lord Jesus Christ Himself gave us, dear brothers and sisters, through His birth, His terrestial life, and His Gospel. The Saviour of the World Who humbled Himself even unto death, as well as His followers, the ascetics of the Church, revealed the indisputable truth that he that humbleth himself shall be exalted. May meekness, simplicity, humility, kindness towards others, tranquillity in humiliation, meekness in exaltation, and patience be in us which was also in Jesus Christ. Amen.

> Archbishop ANTONIY of Chernigov and Nezhir.

The Feast of St. Stephen the Apostle and Protomartyr

The Lord came to us yesterday in the flesh and this day His servant departeth from the flesh; Yesterday the King of Creation was born and today His servan was stoned to death—for Whose sake Blessed Stephen departed. (Kontakion)

eloved brothers and sisters in the Lord, celestial joy has visited us during these holy days, and our hearts have glorified the Newly Born

Divine Infant. The churches resound with the joyful chorus: Glory to God in the highest, and on earth peace, good will toward men, and the soul of the Christian triumphantly echoes the Angels' refrain. Our Newly Born Lord, Jesus Christ, brought peace and love to the earth, and His life is the ideal for which mankind must strive for.

Much blood was spilt among those who followed the commandments of the Gospel, ardent in their belief and love. and suffering torment in the Name of Christ. Today, on the third day 'after the Nativity of Christ, the Orthodox Church honours the memory of the eldest of the Seven Deacons of the Early Christian Church appointed by the ApostlesSt. Stephen the Apostle and Archdea con, who died a martyr's death in the Name of Christ.

Filled with grace and endowed with the rare gift of being able to preach the Word of God, he did great wonders and miracles among the people (Acts 6. 8), laying hands on the sick and returning them to good health. His fame spread throughout Jerusalem.

St. Stephen brought the light of the Gospel teaching to the Jews, who opposed Christianity and tried to convert Stephen himself back to his old faith. They argued with him about the truths of Christianity, but they were not able to resist the wisdom and the spirit by which he spake (Acts 6. 10). The debate ended with clear victory for Stephen. Amazed, his opponents were forced to admit that they were dealing with someone who had a perfect command of Jewish learning and made skilful use of the devices of rhetoric. The moral lowerlessness of the Jews compelled them to bear false witness against Archieacon Stephen and to bring him better the court of the Sanhedrin (Chetyidenaion December 27). His accusers and the impudence to lay against him the charge that he ceaseth not to speak alasphemous words against this holy blace, and the law (Acts 6. 13) and was rying to change the customs which thoses delivered us (Acts 6. 14) with new ones.

Archdeacon Stephen stood before the ased judges of the Sanhedrin like an ingel of God, and his face shone with ne light of Divine Grace. In an expoitory speech he said that he believed n accordance with the Law and the rophets, and that the criminal attitude the judges themselves towards the aw and God was the reason for the harge of blasphemy brought against im. He was not the one guilty of blashemy, but they, who, like their fathers, ersecuted and killed the prophets who pretold Christ's coming, and put to eath the Lord Himself, breaking the aw and committing many other crimes gainst God. The speech of St. Stephen as similar to that of the Saviour Mt. 23): the disciple spoke absolutely s did his Master, and his words evokd indescribable anger among the peole. which believed the slander so skilully concocted against the saintly archeacon by the elders, and sought to put im to death. But Stephen, illumined vith Divine Light, raised up his eyes nd beheld the heavens opened, and the on of man standing on the right hand f God (Acts 7. 56).

Pressed from all sides, he was taken utside the city gates, where the feat f his martyrdom was enacted. Tradition has it that, while the stones were triking Archdeacon Stephen, the Blested Virgin and St. John the Divine were n a distant hill, praying the Lord ur Saviour to give the martyr new trength and receive his soul into His

ivine hands.

Weakened and bleeding, he nevertheess found the strength to sink to his nees and cry: Lord, lay not this sin their charge (Acts 7. 60). Having epeated the prayer Christ uttered at colgotha on behalf of his tormentors,

the holy protomartyr departed to the Lord. *

His last words were heard by all, including one of the executioners—a Tarsus youth Saul, later the Apostle Paul.

Thus, the earthly life of Archdeacon Stephen, which is one of the brightest episodes in the history of the Early Church, came to an end. Crowned with the crimson flowers of blood-spattered stones, he departed to the Everlasting Kingdom to reign with the Lord Eternal. The Holy Fathers called St. Stephen the first of the martyrs, the teacher of suffering for Christ's sake, the foundation of the good confession, the gateway to martyrdom and the leader of those struggling for Christ.

The Holy Fathers attached particular importance to Archdeacon Stephen's preaching and magnificent martyrdom. They saw in them the source of many of the later events that formed part of the history of the Church.

Stephen was the first to voice the idea of universal Christianity, later championed by Paul, the great Apostle of the Gentiles. The spiritual link between Archdeacon Stephen and Apostle Paul is obvious. The Blessed Augustine had good reason to say: "If Stephen had not prayed, the Church would not have had Paul."

The killing of Stephen initiated a general persecution of Christians. According to tradition, the day on which the protomartyr died also saw the deaths of 2,000 followers of Christ, including Nicanor, another of the seven deacons (Chetyi-Menaion July 28).

...Let us compose our hearts and kneel before the Newly Born Lord, ever mindful that eternal life beyond the grave begins on earth by strengthening ourselves in faith and love of God and our fellowmen. Observance of these virtues also gave spiritual sustenance to St. Stephen. Four centuries after his death St. John Chrysostom said that it was faith that had prompted him to such

^{*} The Holy Protomartyr Stephen was stoned in the Valley of Jehoshaphat on January 9 (New Style) in AD 34. By tradition, he was then just over 30 years of age. The right hand of the holy protomartyr and archdeacon is preserved in a special reliquary at the Trinity-St. Sergiy Lavra.

feats, and hope that had given him the strength to keep fighting to the end.

St. Stephen the Protomartyr is now joyfully triumphant in Heaven together with all those who answered with love

the spite of their enemies. May all those who follow the example of the Saviour and His faithful disciple see the Heavens opened and enjoy celestial bliss. Amen.

Archdeacon BORIS BALEN de BALYU

The Feast of St. Serafim of Sarov

The Holy Church pays loving tribute to the memory of that great ascetic, the fount of Christian faith, and true and prayerful intercessor for the land of Russia, St. Serafim of Sarov.



bout 150 years have elapsed since the time when St. Serafim (Seraphim) of Sarov, who pleased the Lord, ended his earthly labours and feats.

He ardently served God and man, and lived up to his name (which means fi-

ery in Hebrew).

Service to God and man is the supreme aim of the Christian life and the true path to the Kingdom of Heaven. But this path also involves seclusion and constant acts of prayer, fasting and struggle against passion and temptation. This is the path trodden by the chosen of God, those upon whom the Lord has abundantly bestowed His saving grace.

St. Serafim was one of those chosen by God and by the Mother of God. Even during his childhood it became apparent that the Lord was watching over him particularly. At the age of seven Prokhor (the saint's secular name) climbed up a belfry, lost his footing and fell to the ground, but, to everyone's amazement, life and limb remained in-

tact.

He came to love Christ ardently at an early age and was prompted to take up his cross and follow Him. At sixteen Prokhor left his home, kin and the world, and withdrew to the Sarov Wilderness, so that he could devote himself to the Lord far away from worldly vanities. In the monastery he performed various obediences and assiduously attended divine services. But the soul of the young novice thirsted for higher spiritual advancement and, at night, hidden away from everyone else, he would pray in a humble cell that he had built in the depths of the dreamy forest.

Having completed all forms of training, he took his final vows and the name of Serafim, and was ordained hierodeacon and later hieromonk. So ardently did he offer up his prayers to God that his feet swelled up from prolonged standing and sores appeared on them.

The thirst for seclusion drew the young ascetic more and more strongly into the wilderness. Imitating St. Sergiy (Sergius), he settled in a dense forest, in a small cell beside the Sarov-

ka River.

It is hard for us, brothers and sisters, living as we do in the world, to imagine all the difficulties, deprivations, sorrows and temptations of the Devil that the blessed hermits living in the wilderness underwent.

St. Serafim lived a hard life in the monastery. For the love of the Lord he shouldered a heavy cross. He fed on dry bread and on vegetables that he grew himself; he slept little, placing a log beneath his head, or dozed off wherever he was sitting or kneeling; he clothed

himself in rags.

Soon St. Serafim undertook a new feat: he became a stylite. Every night he would go to a large stone not far from his cell and would stand on it in prayer till morning. Once morning had come, he would go to his cell and stand on another stone, and throughout the day, with hands uplifted towards Heaven, he would cry: "O Lord, have mercy upon me, a sinner". This unusual exploit for the glory of God lasted for 1,000 days and nights.

The deeds of St. Serafim aroused the wrath of the primordial enemy of salvation, the Devil. He constantly tempted him and would sometimes use people to accomplish his designs. On one occa-

on, thinking to take possession of tresure that they supposed the saint to eve, some robbers fell upon him and ivagely assaulted him. Battered and eeding, the holy man dragged himself the cloister. Doctors regarded the se as hopeless. He fell asleep, and in dream the Mother of God appeared him, together with the Apostles Peter

d John. Saying "This man is one of ", She healed him. When the villains ere caught, the saint remembered the aviour's commandment that one should rgive one's enemies, and begged

at they should be pardoned.

Soon he returned to his cell in the Iderness and proceeded to attempt a Il more difficult feat—silence. St. rafim spoke to no one at all and, nenever he chanced to meet anyone the forest, he would fall to the grod and lie prostrate until the person d gone away. Three years he spent silence and then retired into seclusion that his soul could wholly concentrate God in fervent prayer and contemation. It was only after ten years that e saint left his seclusion, but he did t abandon his earlier feats, although had achieved such spiritual perfecin that he could work miracles and vine a man's past and future.

Although he had achieved great ghts in spiritual self-perfection, he alys kept himself in humility and con-ntly struggled against the spirit of II. In order to conquer the enemy, he ried on his back till the end of his ws a bag filled with sand and stones. answer to the question of why he, w old and ailing, should constantly our under this burden, the holy man huld reply: "I am tormenting the one

o torments me."

The great deeds and virtues of St. rafim, that holy man and angel inrnate, earned him eternal glory as a racle worker, and intercessor for us ners before the Throne of God.

The Lord loved His devoted servant If glorified him here on earth and in aven. It was given to him, even as roung hierodeacon, to see angels conbrating with him during the Divine turgy, as well as Christ Himself ening the church. The Queen of Heaven oeared many times to the Blessed Seim and addressed him as someone

dear to Her. When She appeared to him for the last time, it was to bring the glad tidings that he was to pass from hence into Heaven, and called him Her dearly beloved.

Dear brothers and sisters, St. Serafim has given us a lofty example of profound faith and of sincere love for God and man. His life teaches us how we ought to love God and man: not... in word, neither in tongue; but in deed and in truth (1 Jn. 3. 18).

At the end of his seclusion the door of his cell was open to all people who wished to see him. He was fired with a divine wish to help any man and to kindle in him the fire of faith in the Lord, love of God and of man, and deep hope in God's mercy through pati-

ent endurance.

The holy man's heartfelt compassion for human grief, his readiness to comfort the downcast, his gift of healing ailments, his profound insight and his kindliness, all brought people to him, people who flocked to the holy starets with all their needs, sorrows and aff-lictions. Filled with sanctity, he greeted everyone with great happiness and humility, bowed to everyone, kissed everyone and welcomed them with the joyous words: "Christ is risen!", always addressing pilgrims as "the joy of my heart", "my treasure", "my father" or "my mother".

The Lord rewarded His saint with many gifts of grace, and particularly the gift of comprehending and interpreting the Holy Scriptures. He was also thoroughly familiar with patristic writings. By unceasingly meditating on God the ascetic was enabled to comprehend the Holy Mysteries. When explaining them to his listeners, he would alter completely: his face shone with grace and unearthly light. He particularly venerated the Holy Scriptures and always carried the Gospel in the bag over his shoulder and would never be parted from it. Like many of the Holy Fathers, he regarded Holy Writ as the book of life, the source of faith, gracious comfort and hope, and a living testimony of God.

St. Serafim taught the people much about God, prayer and eternal salvation. They turned to him and asked how they could be saved. When giving them the

all-Christian exhortation, he would counsel them particularly to remember God always and accordingly to constantly invoke the Holy Name by repeating the Jesus Prayer: "O Lord Jesus Christ, Son of God, have mercy upon me, a sinner." He would say: "Let all your attention and learning be in this. By invoking the Holy Name you will find peace, you will attain purity of mind and body, and the Holy Spirit, the source of all good, will abide in you and will guide you in sanctity, piety and purity."
"Let us invoke the Name of the Lord, and be saved," St. Serafim taught. "When the Holy Name is upon our lips, we are saved, only obey the Lord and pray to Him, for prayer is the way to the Lord.'

The great starets, Serafim, bound man's salvation closely with his adherence to the Orthodox Church. He would say: "Ours is the Orthodox faith, the Church that has no flaw."

The noble ascetic persistently advised people to partake of the sacraments of Penance and Holy Communion as often as possible, without tormenting themselves with the thought of their unworthiness, but humbly acknowledging the sinfulness of their ways and relying on God's mercy.

The love of Christ enabled him to be lenient towards human weaknesses. Admonishing the confessor of the Diveyevo monastery, the holy starets said: "Remember that you are only the witness, and that God judges. Think of the terrible sins, which defy description, that were forgiven us by our Bountiful Lord and Saviour. How can we men judge a man? We are witnesses, mere witnesses; always remember that, father.."

St. Serafim advised many laymen who were busy with worldly matters and the illiterate, who could not pray according to the Church Rule, to repeat the Lord's Prayer three times, the "Hail Mary..." also three times, and the Creed once. He ordered this rule to be fol-

lowed in the morning, before dinner and before retiring to bed.

He instructed people to repeat the Jesus Prayer during work before dinner or on their way home or, if surrounded by people, to say in their minds: "Lord, have mercy upon me". The saint advised every Christian to pray quietly after dinner and right up to bedtime repeating "Most Holy Mother of God, save me, a sinner", and, if alone to say "O Lord Jesus Christ, through the Mother of God have mercy upon me, a sinner". By observing this rule, as the starets, Serafim, put it, "one can attain a measure of Christian perfection, for these three prayers form the basis of Christianity..."

When questioned on one's attitude towards all people and about fasting, the great starets would reply: "One must love everyone, but God most of all... but one should not wish for vanities for only that which is divine is good; chastity is praiseworthy, and fasting is neces sary to defeat our bodily and spiritual

enemies...'

The saint enjoined everyone to live in peace and preserve spiritual calm to forgive everyone, to love one's neighbour and do only good towards him "Your neighbour is your own flesh," he would say. "If you live according to the flesh, you will destroy both your sou and your flesh, but, if according to Goo you will save both." These exhortations by the holy man of Sarov bear the imprint of profound and divine thought great meekness, wholehearted kindliness and gentle love.

Beloved brothers and sisters, le us remember the behests and exhor tations of our saintly and God-Bearing father, Serafim, and be guided by then in our lives, so that we may inherit life eternal. With faith and love let us resort to his heavenly intercession be fore the Throne of the Almighty, Whom

he served faithfully on earth.

O saintly father Serafim, pray for us Amen.

Archpriest ALEKSIY GLUSHAKOV

The Feast of the Icon of the Mother of God "Assuage My Sorrows"

n the Name of the Father, and of the Son, and of the Holy Spirit.

It is with great joy and solemnity, brothers and

sters, that we celebrate today the feast the much revered icon of the Mother God "Assuage My Sorrows," an icon ot only revered in Moscow but everyhere in the Orthodox Christian world. Is there any need to say what holy ons mean to us? The reverence of ons plays a very important part in our rthodox Christian devotion. The devoon is meaningless, simply unimagiable without them. For you and I not aly believe, but feel with all our being at the Lord Himself, His Mother and is servants are continuing, as it were, eir earthly life through their mystial and grace-bestowing presence in the ons. We are aware that through holy ons we experience a visible and actual ontact with them.

The Orthodox, and especially the Rusan Orthodox, venerate the Mother of od with particular zeal. Words cannot escribe the profound feeling the Or-lodox believers have for the Intercesor, the Queen of Heaven and Her icons, or true Orthodoxy means life in Christ communion with His Most Immacute Mother, more honourable than the herubim and beyond compare more lorious than the Seraphim.

It is with the deepest veneration that e Orthodox Church utters the holiest names — Jesus, and the sweetest of ames — Mary, for they fulfilled the ivine Wisdom's design to redeem the orld. The Supreme Wisdom of God was stified in Her, to the Glory of the orld: in Her, God became all in or this reason we do not separate the lother from the Son, the One Who bore

im from the Incarnate.

Even in Heaven the Mother of God is ill the Mother of all mankind for hom She prays and intercedes;

protects the world with Her omophorion, grieves over our sins and speaks up for all of us. Let us thank God for giving us Orthodox believers such a strong sense of Her patronage and maternity.

Remember this, brothers and sisters, at the height of His agony on the Cross, when His Mother was parting with Him on earth, Christ Himself gave Her to be the Mother of Christians, of all men, in the person of His beloved disciple John: Woman, behold thy son! Then He turned to His disciple and said: Behold thy mother! (Jn. 19. 26-27).

As universally recognized in Christendom, haven't we, Orthodox believers, very evidently been impressed with the grace-endowed spiritual succession inherited in the main from Christ's beloved apostle, John? Are we not known in Christendom as the Church which

preserves the tradition of John?

In God's Church the bearers of all the gifts of this grace-endowed Apostolic Succession have been our bishops. The wonderful gift of Apostle John — his adoption of the Mother of God, and, therefore, his very intimate relationship with Her — has always been apparent in the holy authority and service of Orthodox bishops and, perhaps, more apparent in the Russian than in the other Orthodox Churches.

We are happy today to pray to the Mother of God with the Primate of our Church. Our hearts are overflowing with festal joy because he, who in his great service to God and to men is called to personify, and does spiritually personify, the grace-endowed adoption of the Holy Russian Orthodox Church by the Mother of God, is with us. St. John's Orthodox closeness to the Mother of God of our Church is spiritually, as it were, realized in the person of our Most Holy Patriarch, which means, brothers and sisters, our filial love, faith and faithfulness to Her, with all our most cherished hopes for Her maternal intercession and representation with God.

Let us firmly believe that the Mother of God will heed our Primate's prayers

The sermon was given on February 7, 1974, dug the patriarchal service in the St. Nicholas nurch in Kuznetsy, Moscow.

today. And through the strength of these prayers may the mercy of Her motherly love pour down upon us all!

On this day so dear to us, may His Holiness, who prayed before the icon of the Mother of God "Assuage My Sorrows", receive, through the fullness of Her compassionate and maternal love,

all he needs to continue his salutary service on our behalf. May She help him bear the burdens of this service, alleviate all his sorrows and tribulations, turning tears into radiant, grace-filled, vital joy! Most Holy Mother of God, save us! Amen.

Archpriest VSEVOLOD SHPILLER

Feast of the Presentation of our Lord Jesus Christ

Lord, now lettest thou thy servant depart (Lk. 2. 29); with these words inspired by the Holy Spirit old Simeon, who had long since passed the normal life-span, met the Divine Infant, Christ our Saviour, Who was brought to the temple on the fortieth day for purification, according to the law of Moses (Lev. 12. 2-8). Almost two centuries, earlier, full of strength and health, an expert at both Hebrew and Greek, he had been among the seventy Jews who translated the Old Testament into Greek for the library at Alexandria. According to Church Tradition, while Simeon was translating the well-known place in the Book of Isaiah (Is. 7. 14) where the Prophet foretells the birth of Immanuel — the Messiah — to a virgin, he wanted to substitute "a married woman" for the word "virgin", but was prevented by an Angel of God who told him that he would not die until he had seen the prophecy fulfilled with his own

And behold the Mother of God stood before him, the Immaculate Virgin Mary with the Divine Infant in Her arms. "O God-Bearing Simeon, come and take in thine arms Christ, to Whom Mary the Virgin Pure hath given birth, Simeon the aged encompasseth in his embrace the Creator of the Law and the Lord of All;" and his last words were: "Lord, now lettest thou thy servant depart" for at last his aged eyes had beheld the Saviour of the world.

Death... the word strikes terror into the human heart — to be yet not to be, to leave all who are near and dear to one, never to return, not to see the sun or home ever more. Nobody desires death — we are all averse to it. Why, then, does Simeon, when he has taken

the Divine Infant into his arms, calmly take his leave of life and welcome death with joy? The Gospel says that he was just and devout (Lk. 2. 25), that is to say, all his life walked in the law of the Lord (Pss. 119. 1), fulfilling the Church commandments of prayer, fasting and repentance—the way of righteousness and piety leads to a peaceful and joyful end.

God has given man an immortal soul. His flesh is but the temporary covering for his immortal spirit. Death, as total annihilation of man, does not and cannot exist. That which we call death is but the release of our immortal spirit from its fleshly cover (I Cor. 15; 2 Cor. 5. 1). It is not by chance that in ecclesiastical language a dead person is referred to as "asleep" and death itself as "separation" which is, moreover, only temporary: on the day of the Last

Judgement our immortal souls, united

with our bodies again, will stand before

the Lord.

Death is the door to Eternity, and our life on earth a preparation for our new life. Our communion with God begins on earth, for now we see through a glass, darkly; ... for we walk by faith, not by sight (1 Cor. 13. 12; 2 Cor. 5. 7). Our immortal spirit is intended for heavenly bliss, perfect communion with God, full of joy and spiritual ecstasy, which it is not lawful for a man to utter, (2 Cor. 12. 1-4); eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (1 Cor. 2. 9).

Man cannot know what the approaching day will bring him. As St. Dimitriy of Rostov says: "Many people going to sleep at night never wake up again, but

CPC Working Committee's Session in Madagascar

From September 29 to October 3, 974, the CPC Working Committee eld its session in Tananarive, Malagay Republic, at which the Russian Orthodox Church was represented by rchbishop Vladimir of Dmitrov, Recor of the Moscow Theological Acadeny and Seminary, who deputized for ne CPC President, Metropolitan Nikoim of Leningrad and Novgorod in his apacity as a member of the CPC Jorking Committee, Hieromonk Iosif ustoutov, a member of the CPC Inernational Secretariat, and N. P. Annogenov, who deputized for Aleksey . Buyevsky, a member of the CPC Jorking Committee.

During the stay of the Russian rthodox Church delegation in Tanaarive, Archbishop Vladimir was reeived, as a member of the CPC delegaon, by the President of the Malagasy epublic, General Gabriel Ramanantua. In honour of the delegation the rev. Dr. Richard Andriamanjato, Lord layor of Tananarive and CPC Viceresident, gave a dinner at his city redence. A. V. Papkin, Charge d'Affaies a. i. of the Soviet Union in the lalagasy Republic, gave a dinner in onour of the Russian Orthodox Church elegation and of Dr. and Mrs. Richard indriamanjato.

COMMUNIQUE

On the invitation of the Rev. Dr. Richard ndriamanjato, Vice-President of the CPC, and

the Malagasy Committee of the CPC, the Working Committee of the Christian Peace Conference met for the first time in Africa, in Tananarive, Malagasy, from September 29 to October 3, 1974. Meeting on the "vast and revolutionary continent in search of a new life", the committee aptly adopted as its theme, "Development, Peace, Gospel - the Tasks of Christians". Enlightening the drama caused by the confrontation of foreign and local civilizations in Madagascar in the last two centuries, Colonel Richard Ratsimandrava, the Minister of the Interior, traced the efforts of the Malagasy Government, since the revolution of 1972, to help the people to find their identity and to establish a democratic regime and new structures permeated with the spirit of traditional local set-ups. Every development must be based on social reality. In the effort to establish an economic democracy, priority should be given to the development of agriculture and the removal of middlemen in commerce so that the producing community may receive maximum benefits. Taking Cuba as an example, Prof. Mauricio Lopez of Argentina emphasized the significance of the development of mass movements, and the fact that these masses recognize their own needs and the priorities of necessities and are fully ready to participate in their realization. The committee is aware of various existing models but it is firmly convinced that for development towards genuine freedom the process must be conceived as a qualitative transformation of the people's life, taking into consideration values inherent in local cultures.

Presenting a detailed report on the manifold activities of the Christian Peace Conference

e found dead: their sleep turns into eath and their bed becomes a coffin! How little we know about the hour of eath!" Not only those whose life's jourcy is drawing to a close, but also those ho have just begun life, must prepare the hour of death.

To prepare for the end means to walk orthy of the vocation of Christian 2ph. 4. I), to live in faith, loving God done's neighbour, to be always un-

der the protection of the Mother Church (Mt. 6. 33; 7. 21; Mk. 12. 28-33; Jas. 1. 19-27; 2. 14-26; Eph. 4. 4-6), so that the Lord will not say: Depart from me, ye that work iniquity (Mt. 7. 23). Let our life's journey be the same as that of Blessed Simeon, so that when the end of our life's wandering comes we can joyfully say: Lord, now lettest thou thy servant depart...

Archpriest NIKOLAY NIKOLSKY

during the past six months, Dr. Karoly Toth, General Secretary of the CPC, felt that both the Churches in Africa and the Christian Peace Conference are "under the same necessity of developing and practising the forms of a new, authentic Christianity". He declared that "we have discovered that our Christian existence is only possible if it is in harmony with the man of our age, his aspirations, struggles and achievements". Such an existence impels the Christians today to be deeply concerned with the threat of human self-annihilation through nuclear war, and to work for the change of unjust structures which cause oppression, poverty and elimination of national cultures of the so-called Third World peoples.

The Committee was concerned that the Third World countries preserve their unity and resist all forces within and without which tend to divide them. It expressed its deep solidarity with the peoples of Africa in their struggle for political, economic and cultural freedom and justice. Noting that the presence of foreign military forces in the Indian Ocean is a threat to the security of the peoples of Asia and Africa; the Committee strongly protested against the Anglo-American project to locate a military and nuclear base on the island of Diego Garcia. Deep regret was expressed that neither the elections provided for in the Paris Agreements were held in Vietnam nor a Reconciliation Committee set up. It stated with indignation that, contrary to explicit provisions of the Agreement, the Saigon regime was still receiving regular economic and military support from its allies. The unjust human structures have brought about the oil and energy crises as well as the rapid growth of inflation which have had dire consequences, particularly for the peoples of the Third World. As Christians, we believe that the gifts of the world created by God belong to all; for in Jesus Christ we belong to one family of mankind. This gives us hope of overcoming all crises created by men.

The Committee members heard with interest the reports on concrete and fruitful cooneration with the World Council of Churches and Roman Catholic organizations, as well as information regarding the establishment of fresh contacts with regional Christian councils and secular organizations in defence of peace. They highly assessed the contribution made by the CPC delegates to the World Population Conference in Bucharest and the work of the four study commissions—on theology, the Middle East, disarmament, and European security.

The plans for the Asian Christian Peace Con ference to be held from January 8 to 13, 1975, or the theme "Struggling Together for Peace and Justice — the Tasks of Asian Christians" were approved. Over 100 delegates from 20 Asian countries are expected to attend. The Christian Peace Exchange Committee of Japan and the group Temoignage Chrétien de la Reunion were received as new members of the Christian Peace Conference. Approval was given to a member from Cuba to join the International Secretariat A delegation of the CPC is expected to visit the countries of Latin America in 1975. Plans are being made for the participation of the CPC is the International Women's Year appointed by the United Nations.

A mass rally of Christians took place in the afternoon of September 29 at which services were held, speeches made, and the members of the Working Committee greeted. Daniel Rajákoba Minister of Works of the Malagasy Government, conveyed the greetings of the Head o the Government, General Gabriel Ramanantsua The latter graciously received a delegation from the Working Committee. The delegates were invited to an evening of Malagasy music songs and dances on September 29. The Committee received a telegram of greetings and blessing from Metropolitan Nikodim of Leningrad and Novgorod, the President of the CPC who was unable to attend due to ill health. Greetings were then sent to the CPC President, Metropolitan Nikodim, to the All Africa Confe rence of Churches, and to the Head of the Malagasy Republic.

The Rev. Dr. Richard Andriamanjato, Lord Mayor of Tananarive, and Mrs. Andriamanjato gave a luncheon to the members of the Working Committee at Madagascar Hilton Hotel or October 3.

The Working Committee expressed its sincered gratitude to Dr. Richard Andriamanjato, to the members of the Malagasy CPC and to all who helped to make the session a success.

LETTER TO THE PRESIDENT OF THE REPUBLIC OF MALAGASY

His Excellency General GABRIEL RAMANANTSUA, Head of Government of the Republic of Malagasy, Tananarive, October 2, 1974

Your Excellency,

The Christian Peace Conference thanks God for the opportunity to hold the session of its

Working Committee in your splendid country. From the moment of our arrival at Iwato Airport and throughout our stay in your capital, we have

en received with feelings of genuine fraternity devery attention has been accorded us. And rewith we express our profound gratitude to u, Your Excellency, your government, the ristians and the people of Malagasy.

You not only honoured and welcomed us on ur great island and authorized His Excellency . Daniel Rajakoba, Minister of Works, to be ur personal representative at the opening emony of our session, but you acquainted us, ough His Excellency Colonel Ratsimandrava, nister of the Interior, with the courageous orts that your country is making to radically organize the whole structure of your nation put its development under the people's guince and to achieve progress on the way of onomic independence. Your Excellency also essed during the interview you so kindly anted us, that Malagasy's foreign policy is cisively based on neutrality and a striving for ece, to which your statement to make the dian Ocean a zone of peace bears evidence.

As the Christian Conference which has long atacted Christians and Churches to the service peace and development, we rejoice at all at we have learned about the achievements of our country.

We are well aware, Your Excellency, that in a world in which we live there are many openents to profound changes, and, therefore, we woke the blessing of our Lord upon you pernally, upon your government and all your ople, in order that you may be able to carry the fully the noble tasks that your nation has itself.

On behalf of the Christian Peace Conference letter was signed by: CPC General Secretary, Karoly Toth (Hungary), and CPC Vice-Presints: Dr. Richard Andriamanjato (Malagasy), Sergio Arce-Martinez (Cuba), Dr. Heinrich (Ilstern (Switzerland).

RESOLUTIONS

On the African Problems

In connection with the first meeting in Africa the CPC Working Committee, the Christian ace Conference confirms its solidarity with antions of the African Continent in their uggle with the numerous problems which set them — colonialism, neo-colonialism, impelism, apartheid, social discrimination, as well drought and starvation.

Over the last two decades several African names have successfully gained their political incendence. But such independence is incomte without economic freedom. We therefore dge our full support to these countries which

are fighting against foreign interests that exert economic and neo-colonial influence on this continent.

Africa must be free! We clearly realize that true freedom lies in the full involvement of African nations in the economic and social development of their own countries, in order to uplift the African and to assert the dignity of the Black!

And that is why we heartily welcome the present changes taking place, as we have witnessed in the former Portuguese colonies of Guinea. Bissau, Mozambique and Angola. Nevertheless we take note that there are countries in Africa such as Rhodesia, Namibia and South Africa, which are still under the yoke of colonialism where racial discrimination, apartheid and the white minority rule continue to prevail. Christian Peace Conference declares that these factors constitute a threat to world peace. We resolutely express our solidarity with the liberation movements struggling for the freedom of their peoples for social justice and peace in their areas, but we state with sorrow that there is still a tendency to perpetuate the unjust situa-

The Christian Peace Conference as a non-governmental organization of the UN warmly upholds the UN resolution of November 30, 1973, on apartheid and pledges its efforts to mobilize all Christians, Churches and peace-loving nations of the world to implement the resolution to the letter.

We are convinced that only Africans can solve their own problems. We therefore endorse the policy of active neutrality (i. e. non-alignment) followed by progressive African nations. We feel this is an adequate instrument relative to their development and an essential factor in the process of detente and world peace.

On the Middle East

The Christian Peace Conference is compelled further to deal with the disquieting questions of the Middle East. At present there is a cease-fire in this area. But we, Christians, who view the problems of the Middle East in all their depths must state that even after the disengagement of the Egyptian, Syrian and Israeli troops, the situation continues very grave.

Our Conference states with certain relief that two new factors have emerged during the development of events in the Middle East. The first is that the Palestinian Liberation Organization is being recognized by more and more countries as the only legitimate ogranization of the Palestinians. The CPC is firmly convinced that peace in this area of the world can be attained only by recognizing the legitimate rights of the Palestinian people. The second factor is that within Israel itself there are changes evident in favour of restoring peace in the area. Voices are raised against the aggressive policy of deterrence with arms in hand, and they demand that the human rights of the Palestinians be recognized.

We have demanded and continue to demand the withdrawal of all Israeli troops from the territories occupied in 1967 and the recognition of the legal national rights of the Palestinians, without which there cannot be a lasting peace in the Middle East.

The CPC sincerely hopes that the desired peace will at last reign in the Middle East and that the International Conference in Geneva will help to bring about this peace.

On Turning the Indian Ocean into a Peace Zone

The Working Committee of the Christian Peace Conference meeting in Tananarive, Malagasy Republic on Sept. 20-Oct. 3, 1974, calls upon all peace-loving peoples to unite their demands to demilitarize the Indian Ocean and to declare it a peace zone. We call upon all powers concerned to stop all plans of building and financing military bases and to close those which are already in operation.

The presence of foreign military forces in the Indian Ocean is a threat to the security of the peoples of Asia, Africa and Australia. We join, in particular, with all peoples and organizations in registering our strong protest against the Anglo-American project to open a military base on the island of Diego Garcia and the French military base being built on the island of Reunion. We protest against all attempts to turn the Indian Ocean into an arena for conflicting military powers.

We staunchly support the growing demand of those countries which have officially stated, in no uncertain terms, the urgent need to keep the Indian Ocean free of military bases. We are with all those in the West who are voicing their firm protest against the military build-up on the islands of the Indian Ocean and who, through the available mass media, have called upon the governments of the world to keep their hands off the Indian Ocean and to secure the area as a peace zone.

We, therefore, appeal to the peace-loving forces of the world to unite with singleness of mind to do all they can that world public opinion be made aware of the grave dangers of the presence of such military bases in the In-

dian Ocean for the security and peace of the countries, especially of the Third World. It is absolutely imperative that military activity of the islands of the Indian Ocean be stopped and to establish a peace zone in this part of the world.

On Indochina

The Christian Peace Conference declares that the question of Indochina has always been and continues to be in the focus of our movement. We warn all those who are under the illusion that the Vietnam war has ended with the signing of the Paris Agreements. We resolutely demand that the elections provided for in these agreements be held, and that the Committee of Reconciliation be at last set up, which might be the instrument for the peaceful solution of the Vietnam problem and the situation in South Vietnam.

The CPC states with great sorrow and in dignation that, in spite of the signing of the Paris Agreements, the Saigon leaders stubbornly continue to disregard the provisions of these agreements and their allies are still giving them economic and military support.

This regrettable fact has been admitted by the US Senate Commission itself. We must neither forget the thousands of detainees who are victims of the Saigon regime. In the interest of world peace US troops must be withdrawn also from Cambodia.

Our duty at present is to stir up again world public opinion and Christians all over the world to follow with great attention the development in Vietnam and to support the Vietnames people in their sufferings, and to put an end to the treacherous act of opposing the strict and instant implementation of the Paris Agreements

On South Korea

South Korea is among the areas of the world drawing the attention of the Christian Peace Conference at present. It notes with sorrow that in South Korea there is no freedom of speech of holding meetings and of conscience. The CPC is horrified at the severe sentences passed on students, Christians and ministers who have protested against the restrictive constitutional rights of the country. Supporting all our brothers who are resisting the intolerable situation and expressing our solidarity with them the Christian Peace Conference resolutely protests against these restrictive measures towards the people carried out by the government of President Pak Chong Hi.

First Anniversary of the World Congress of Peace Forces

In October 1974 progressive people roughout the world celebrated the st anniversary of the World Coness of Peace Forces in Moscow.

Exactly one year ago, during the ongress, about three hundred reprentatives of various world religions took part gathered at the Trinity-. Sergiy Lavra in Zagorsk. There in general discussion and communique ey testified to their concern for the feguarding of lasting peace and their adiness to serve mankind.

The communique states in part: "The rticipants in the meeting, representares of all religions, expressed their ep appreciation for the work of the orld Peace Congress. They recognized eir responsibility to direct all their orts to the realization of all its relutions, so that they become the conctions of a broader circle of beliers." (JMP, 1973, No. 12, p. 31).

The World Congress of Peace Forces Moscow was a truly historic event our times.

Christian peacemakers began their ork for the Congress a long time bee the actual opening. Christians of any different Churches, ecclesiastical ganizations and religious associans worked together in consultative etings, symposiums and other sesons held in preparation for the Coness. The Christian circles drawn into e peacemaking activity of the Moscow ngress were represented by, amongst ers, the World Council of Churches, Christian Peace Conference, the x Christi Internationalis, the Confeice of European Churches, the World theran Federation, the Berlin Confeace of Catholic Christians of Europe, All Africa Conference of Churches, d the World Union of Baptists. In dition many Christian Churches sent ir own representatives to the Coness. Never before had there been such gathering of people of good will from

all over the world. This forum brought together all the progressive forces of the world, secular and ecclesiastical,

religious and non-religious.

The further we move away in time from the World Congress of Peace Forces, the clearer becomes its significance as the largest international forum in the history of the peace movement: it was attended by over 3,000 delegates from 143 countries who represented 120 international and more than 1,100 national organizations. Despite the differences in their political views, world outlook and appraisal of events the participants were able to determine the main directions of joint action on a range of current international, socioeconomic and cultural questions and problems.

The results of the Congress and the prospects which it outlined for further development of cooperation of peace forces are inseparably linked with the most important changes taking place both in international relations and in the attitudes of people. The policy of ensuring just, democratic peace for all peoples pursued by the Soviet Union and other socialist countries brought nearer the end of foreign military intervention in Vietnam and Laos and contributed to the constructive move towards the confirmation of the principles of peaceful coexistence in Europe and in relations between the USSR and the USA. Now this policy is helping to advance the critical and situations in the Middle East and Cyprus towards a political settlement.

Nowadays there is a growing sense of responsibility for the fate of mankind amongst the ordinary people of the world.

The role of public opinion in the battle to maintain peace and security and democratize international relations is steadily growing. This will in its turn further consolidate the positive changes which have taken place and make them irreversible. Public opinion is in favour of checking and ultimately eliminating the arms race; it supports

Deech made in the Assembly Hall of the Mos-Theological Academy on October 30, 1974

economic cooperation on an equal basis and to the mutual advantage of all nations without any discrimination, the development of constructive fruitful contacts in the fields of science, culture, information and education, and the upbringing of the younger generation in a spirit of peace.

The struggle for peace is inseparably linked with the struggle to strengthen the principles of peaceful coexistence, with the struggle for national independence and democratization of public life, against unemployment and inflation, against starvation, poverty,

disease and other social ills.

The decisions of the Congress reflected the aspirations and vital interests of the peoples of all continents, and its appeal "to unite their efforts to ensure that a just and enduring peace should prevail on earth" has reached the most remote parts of the globe. The actual recommendations made by the Congress have been discussed at numerous conferences, rallies and gatherings. In many countries it has been decided to continue the work of the committees and initiative groups formed during preparations for the Congress. In other countries, namely Argentina, Australia, Austria, Canada, Great Britain, Norway and Switzerland, national committees have been set up to continue the work of the Congress. Various parties, professional, ecclesiastical and other organizations are working together in these committees on a broad basis for the advancement of peace.

The documents of the Congress, which were put before parliaments and governments, the United Nations Organization and its specialized institutions, have won the approval of nume-

rous statesmen.

The Congress participants described their forum as "a basis for joint national and international efforts to strengthen mutual understanding and cooperation among people with the widest possible range of political convictions, in the interests of peace." The Continuing Liaison Committee which was set up by the Congress itself is designed to maintain and deepen cooperation, obtain agreement on current problems of international relations, and work out effective methods of implementing the recommendations of the Congress an its fourteen commissions.

The experience of 1974 has show that this mechanism of cooperation be tween forces of peace which are so d verse and broad-based in their makeu is functioning successfully. At the com mittee's first session in London it wa stated that 85 national and internation al organizations in 96 countries ha confirmed their intention to work to within the framework of th committee.

The recommendations of the Cor gress underlined the need for further action on the problems of disarmamen An international conference held i Britain was attended by representative of the Moscow Congress' commissio on disarmament. At the conference special attention was given to the rol of public organizations in helping convene a World Disarmament Confe

rence as soon as possible.

The peace forces are extending the joint action on the problems of inter national and regional security. In Apr 1974 the International Committee for European Security and Cooperatio outlined measures aimed at creating favourable political and moral atmo sphere around the work of the Confe ence on Security and Cooperation i Europe. An international meeting whos central theme was "The Struggle for Peace and Security in Asia—the Urger Problem of the Day" recently took placin Samarkand. A conference held the beginning of September in Geneva Palace of Nations was devoted to th problems of eliminating colonialism and apartheid in Africa.

The work of the International Con mission for the Investigation of th Crimes of the Military Junta in Chile which was set up on the initiative the Moscow Congress and other publi forums, testifies to the fruitful and e fective cooperation of eminent men bers of political parties, trade union and religious circles. The broadest see tions of the public were informed of th facts unearthed by the commission of the tyranny and lawless action in Chilof the reprisals on the leaders an supporters of National Unity. Thi helped to activate international solida rity with the democratic forces in Chil Thanks to the Congress broad secons of the world public are showing lidarity with the peoples of Indochina de the Arab nations. People are finding a common language on a wide nge of problems, on questions of rengthening international cooperator, in the field of education and cultre, the improvement of the environment, and the expansion of relations in conomics, science, and technology.

These few facts, and there are many ore which could have been cited, offer ear testimony to the vitality of the eas of the Congress, to the fact that effect on the development of the ablic movement for peace and social ogress is of a profound and lasting ature.

Prejudices, alienation and mistrust viding many public currents still examong people, and the task of the ace forces is to show that such prejuces are groundless by cooperating on ncrete and widest possible range of oblems.

The very nature of the general demoatic movement for peace dictates the ed for such cooperation in spite of e ideological differences which remain. sey must not prevent the union of eace forces.

Democratic federations have always en in favour of reciprocity among all e forces of peace. These questions ere in the focus of the sessions, of e World Council of Peace in Sofia, e Council of the Organization of Solarity with the Peoples of Asia and rica in Baghdad, and the Congress the International Federation of Paripants in the Resistance Movement Paris, which took place after the ongress.

By continuing the trend in the deveoment of cooperation of different soal currents on the basis of the struge for peace and social progress, nich appeared in the late sixties and rly seventies, the Moscow Congress neralized the most valuable part of nat had been accumulated in this area d gave a new impetus to the consolition and stabilization of links beeen different sections of public opi-

Modern man's urge for peace is be-

coming increasingly inexorable and reassuring. We can now observe with satisfaction how the peoples of the world are moving away from dissensions, enmity and the introversion which results to peace, cooperation, concord and brotherhood. And this has been made possible by the fact that divided mankind has begun to be guided by the principles of conciliation, primarily by turning its attention to that which allies and unites. And there is a great deal which unites mankind. In the process of meetings and discussions at the Congress a community of interests was revealed in many spheres of human life; but above all one could sense the joint responsibility of all people on earth for the fate of the nations and for the lofty ideals of peace. The proponents of different world outlooks are also coming to recognize this responsibility in increasing measure. Despite their different views and convictions, the different ideological basis of their world outlook they are becoming increasingly convinced that both the individual and mankind as a whole can develop thoroughly, completely and without hindrance only in conditions of peace; peace is the first and fundamental condition for such development. The fact that people avocate their own principles of world outlook and that they hold different ideological convictions does not prevent them from seeing the common and noble purpose now before them. This purpose is common devotion to the peaceful development of mankind.

Whatever views and traditions man might adhere to, whatever his convictions and way of life, he is summoned to seek peace, and ensue it (1 Pet. 3.11), because the Lord Himself made the covenant... of life and peace (Mal. 2.5) with man. The peacemaking purpose of people with different world outlooks throws light on many fields of their practical cooperation in the holy and blessed cause of defending peace. The loftiness and nobleness of this purpose convincingly testifies that such cooperation is not only possible, but essential.

Our people see the further advancement of the ideas of the Congress as a contribution to the cause of strengthen-

ing friendship with the peoples of the socialist countries, and with the progressive and democratic forces of the capitalist and developing states, as the establishment and development of contacts with broader and broader sections of public circles, including those people who until quite recently underestimated their significance. We are guided in our attitude to such an im-

portant question by the spirit of the Congress, which proved once more that the struggle for peace brings together all people of good will, for peace is the highest blessing of the whole of mankind, for God hath called us to peace (1 Cor. 7. 15).

Archbishop VLADIMIR of Dmitrov, Rector of the Moscow Theological Academy and Seminary

Interview Given by Metropolitan Aleksiy of Tallinn and Estonia, a Member of the Holy Synod of the Russian Orthodox Church, to a Soviet Radio Correspondent on November 6, 1974

Question: Could you comment on the attitude of the Russian Orthodox Church to the present situation in Chile?

Answer: Your question brings to mind the impression of horror that the news of the violent overthrow of the legitimate government of Chile and the murder of its head, Dr. Salvador Allende, in September 1973 made on me and all other churchmen in our country. The tragic death of that courageous and dedicated man, who was president of his country through the will of the people, evoked deep indignation both here and throughout the world at the actions of the Chilean military. Having seized power, they loosed an avalanche of cruel repression on the opposition parties and the working people of Chile simply because they supported the Allende government's desire to bring about state reforms for the sake of social justice.

It may be recalled that immediately after the tragic events in Chile, which unleashed a massive wave of terror by the military junta against the Chilean democrats and their supporters, the World Council of Churches, of which the Russian Orthodox Church is a member, issued a statement in defence of the large community of Latin American émigrés who had been granted political asylum by the Allende government. At almost the same time the Working Committee of the Christian Peace Conference appealed to all Christians and all people of good will to do their utmost to bring about the restoration of justice and human rights in Chile. This display of Christian solidarity with the people of Chile was noted at the end of October 1973 in a speech by the head of the Russian Orthodox Church, His Holiness Patriarch Pimen, delivered at the Trinity-St. Sergiy Lavra to an audience of religious leaders who

had come as delegates to the World Congress of Peace Forces.

Our Church's attention to the events in Chile has not waned since that time either. With the active participation of our ecclesiastical representatives, the Working Committee of the Christian Peace Conference adopted in March 1974 a resolution which exposes the true reasons for the terror in Chile, adduces "convincing proof of the systematic and cruel violation of all human rights, demands the release of all political prisoners, whose lives are constantly threatened in the concentration camps, and calls upon all Churches and all Christians throughout the world to pool their efforts in support of the world campaign of solidarity with the heroic struggle of the people of Chile so as to do everything possible to secure its eventual victory".

It is now universally acknowledged that the overthrow of the lawful government of Chile by the military junta was not accomplished without foreign interference in that country's internal affairs. It is also known that the continuing influence from outside puts an even sharper edge on the harsh repression of the democratic forces that are struggling for human rights and for the Chilean people's right to self-determination, "All this," as the "Declaration on Chile" issued by the Executive Committee of the World Council of Churches points out, "constitutes a direct challenge to Christian conscience and is a serious threat to peace, security and human rights throughout the world and particularly in Latin America," with which the Russian Orthodox Church is in full agreement.

We know that the Chilean people's struggle for a better future is being joined by numerous Christians there, as well as by their spiritual lead. One of them, Raul Cardinal Silva Henriquez, ently issued a statement expressing the readis of the bishops of Chile "to be crucified and rifice ourselves so that peace, love and real edom may reign in our country." Welcoming readiness, we pray that their apostolic tidings ncerning the redeeming sacrifice of our Lord Saviour, Jesus Christ, should impart to Chrisns the strength to renew and perfect the thly values that are so necessary for the healthy lering of people's lives. Prominent among these ues are the rights of man, which are being so elly trampled upon today in Chile, and a peo-'s right to be the master of its own destiny, ight that has already been trampled upon in ile. The Orthodox Christians of our country are oleheartedly on the side of the Chilean peoin its struggle to regain this right.

We know of the sufferings that the people of ile is currently experiencing as it resists the time set up by the military junta: the concenion camps and prisons are overflowing, one we of arrests follows another, and there are not for a long series of military tribunals, ich have always resulted in wholesale executes in the recent past... It is impossible to rein indifferent to reports of these and similar

atrocities committed by the fascist regime in Chile. It is perfectly natural that Christians are concerned and are taking every step to put an end to these crimes. The measures adopted include the following: material help for Chilean refugees is being supplied by the various Christian Churches, information on the situation in the country is being collected, and numerous protests are addressed to the military junta against the infringement of human rights, the tortures, summary executions, etc.

As far as the Russian Orthodox Church is concerned, its representatives in the various Christian associations take advantage of every opportunity to express their solidarity with the Christians and people of Chile. I personally am glad of the chance to endorse this solidarity by recalling the time when we churchmen were able to meet and talk to the late President of Chile, Salvador Allende, at the reception held in his honour by the Presidium of the Supreme Soviet and the Government of the USSR in December 1972. The personality of that remarkable man made an undying impression on us, and we believe that the cause he served and gave his life for is alive and that it will survive all its present ordeals and ultimately triumph.

"Peace Days of the Northern Countries"

hristians in the Soviet Union, like all Christians I throughout the world are constantly anxious about preserving peace on earth. defatigably offering prayers eace throughout the world", the Rusn Orthodox Church is actively prooting the strengthening of peace long all people, using every means e can. The offerings for the Soviet ace Fund have now become traditionboth from small parishes as well as ge ones. It is common knowledge at the Moscow Patriarchate insferred large sums of money to the ace Fund, and that every diocese and rish has made big contributions to it. e Russian Orthodox Church is tryg to protect mankind from war by ery possible means. The Christians the USSR take an extremely active rt in all measures aimed at preservg peace, be it a sermon, offerings participation in various undertaigs,

Peace is particularly valued by the Christians of Leningrad, the city where the world's first socialist state proclaimed the principle of the peaceful coexistence of all peoples through the Decree on Peace on October 26, 1917; Leningrad, the city which endured all the horrors of the 900-day blockade, where today it is hard to find a Leningrad Christian who does not remember those hard days.

In 1974 Leningraders had the honour of playing host to the participants in the traditional international forum "Peace Days of the Northern Countries". Representatives of the peaceloving public from eight states, the neighbouring countries around the Baltic—the Soviet Union, the German Democratic Republic, Denmark, Norway, Poland, the Federal Republic of Germany, Finland, and Sweden—gathered together to express their good will at this forum of peace-loving forces. The participants in the "Peace Days" were representatives of all sections of the

public: deputies to parliaments; the leaders of national peace movements; prominent cultural figures; journalists, and churchmen. From the Leningrad Metropoly and the Leningrad theological schools the following people took part in the work of the forum: Metropolitan Nikodim of Leningrad and Novgorod, President of the Christian Peace Conference and Exarch to Western Europe; Archimandrite Kirill Gundyaev, representative of the Moscow Patriarchate at the World Council of Churches and lecturer at the Leningrad Theological Seminary; Archpriest Docent Vladimir Sorokin, Assistant Rector of the Leningrad Theological Academy and Seminary; Archpriest Boris Glebov, Secretary to the Metropolitan of Leningrad. Father Iosif Pavilonis of Leningrad participated in the work of the forum on behalf of the Catholic Church.

The official opening of the "Peace Days" took place on August 31 in the historical Assembly Hall in Smolny where 57 years ago the Second All-Russia Congress of Soviets unanimously adopted the first decree by Soviet pow-

er, the Decree on Peace, written by V. I. Lenin.

The participants in the "Peace Days" discussed the tasks of the present stage in the struggle for European security disarmament in present-day inter national relations, atom-free zones and European security, the role of public opinion in the struggle to attain peace international security and cooperation the activity of the peace-loving force in Northern Europe and internationa solidarity with the struggle of people for their national liberation. In their reports the speakers noted the impor tant role played by public organiza tions in the struggle to consolidate peace. They also said that favourable changes are manifest in the interna tional situation today towards a re laxation of tension, as a result of the active peace-loving policy of the Sovie state, and other socialist countries and of the efforts of the world's progressive

In their resultant document "An Appeal to the European Public", the participants in the conference expressed



Metropolitan Nikodim of Leningrad and Novgorod with the participants in "Peace Days of Northern Countries"

ir firm conviction and hope that the ther extension of the many-sided coeration between the countries of the rth and all the Baltic states would ke it possible to turn the Baltic into a sea of peace and serve to sure lasting peace throughout Eue. "On the shores of the Baltic and the countries of Northern Europe," Appeal reads, "the seeds of extene cooperation have been sown and y are yielding beneficial shoots. Econic, cultural and social ties among countries are developing all the e. We warmly welcome all other initives to promote the strengthening of ace in Europe."

The Appeal of the participants in the eace Days" calls upon the internanal public to express their solidarity th the victims of the fascist terror in ile, to expose the opponents of aceful settlement in the Middle East d to support the demands of the proessive forces with regard to the fulfilnt of the Paris Agreements on Vietm; it calls for an immediate stop to put to interference in the internal airs of Cyprus and expresses soliday with the struggle of the peoples of ica against racialism and apartheid, d for their freedom and indepennce.

Paying a tribute of deep respect to a memory of the victims of the 900-by siege of Leningrad, the participates in the "Peace Days of the North-a Countries" laid wreaths at the paying the Motherland in the exarevskoye Memorial Cemetery. The tricipants in the meeting left the Legraders a good memento of the eace Days of the Northern Counces", by laying out a "peace alley" in Yuzhno-Primorsky Park.

The Leningraders welcomed these voys of the neighbouring northern untries warmly and cordially. Chrisms offered sincere prayers for the eservation of peace. And as we best that God hears these prayers, we press the firm hope that He, the Alghty, will give us "a quiet and peacelife in all piety and purity".

Archpriest VLADIMIR SOROKIN

A delegation of the Japanese committee of the World Conference on Religion for Peace consisting of 40 members headed by Yasuyoshi Sakata, the general secretary, was in Moscow from September 8 to 10, 1974. On September 10, Metropolitan Nikodim of Leningrad and Novgorod, Exarch to Western Europe and Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, held a reception in honour of the Japanese delegation.

Eight pilgrims led by Archpriest Prokliy Ushimaru from the Japanese Autonomous Orthodox Church were in the Soviet Union from September 23 to October 9, 1974. Besides Moscow, the pilgrims visited Leningrad, Kiev and Odessa, and attended the celebrations at the Trinity-St. Sergiy, Lavra on September 8, the Feast of St. Sergiy, and were received by His Holiness Patriarch Pimen of Moscow and All Russia. They were also received by Bishop Chrysostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations.

On September 23, 1974, a conference of the peace forces of Kirgizia took place in Frunze, the capital of the Kirgiz Soviet Socialist Republic, to mark the 25th anniversary of the peace movement. Archpriest Anatoliy Sinitsyn, Superintendent Dean of Orthodox Parishes in Kirgizia, was among the guests. An address was delivered by Academician B. Dzhamgerchinov on the 25th anniversary of the peace movement. After the speeches of the scientists, writers, honoured art workers, and heroes of labour, diplomas and medals of the Soviet Peace Committee were awarded to people who had actively taken part in the struggle for peace and the consolidation of the Soviet Peace Fund. T. Kulatov, Chairman of the Presidium of the Supreme Soviet of the Kirgiz Soviet Socialist Republic, presented the awards and warmly greeted each recipient. Archpriest Anatoliy Sinitsyn, Superintendent Dean of Orthodox Parishes in Kirgizia (Alma-Ata Diocese) was among the recipients. He expressed sincere gratitude for the high evaluation of the work in defence of peace carried out by the clergy and parishioners of his deanery and was sure that in the future they would even more zealously dedicate themselves to this sacred cause.

From October 25 to 27, 1974, the Steering Committee of the International Continuing Liaison Committee of the World Congress of Peace Forces held its enlarged session in the House of Trade Unions, Moscow. It was attended by representatives from 94 countries and 42 international organizations. Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and the CPC President, gave a reception in honour of ecclesiastical leaders, participating in the session of the Steering Committee.

ORTHODOX CHURCH CHRONICLE

Serbian Church. One and a half years ago a Serbian monastery was founded in Australia in honour of St. Sava of Serbia. The first monks arrived in 1974 and services are now held in the monastery church every day by Hieromonk Venedikt Ananich and Archdeacon Vikentiy Vujovich and also by the clergy of other jurisdictions. Thus on the Feast of Sts. Peter and Paul, Divine Liturgy for the Greeks was celebrated by Father Panaiotis Verikis from the neighbouring township of Geelong. A Serbian priest likewise officiated in the Greek Orthodox church with the blessing of Archbishop Ezekiel. On Easter Monday, 1974, Orthodox Liturgy was conducted for the first time in Auckland, New Zealand for the Serbs. Until then the only Serbian church in the country was situated in the capital of New Zealand, Wellington. ("Pravoslavlje", 1, IX, 1974).

The well-known Serbian theologian, Archimandrite Dr. Justin Popovich, has undertaken a new Serbian edition of the Lives of the Saints of the Orthodox Church in 12 volumes. The published volumes also contain Lives of the Saints of the Russian Church ("Tserkovny Vestnik", 1974, No. 3).

In the village of Velika Reka on the banks of the Drina a memorial church in honour of the Serbian soldiers who fell in action at Machkov Kamen, whose foundation was laid in 1939, was consecrated on All Saints' Day, June 9, 1974, by Bishop Ioann of Šabac and Valjevo. Bishop Ioann celebrated Divine Liturgy assisted by 14 priests and two deacons. The choir was composed of monks from the cloisters of Celije and Petkovice ("Pravoslavlje," 1. IX, 1974).

On Sunday, September 15, the renovated iconostasis of the Cathedral of St. Nicholas in Sremski Karlovci was blessed. The iconostasis was decorated in 1780 by two well-known craftsmen of the 18th century, Teodor Krachun and lakov Orfelin. The church was built 212 years ago and its founder was Metropolitan Pavle (Nenadovich) of Karlovac. The restoration works were carried out by a group of specialists headed by the artist Dushan Nolin ("Pravoslavlje," 1. IX, 1974).

The Nish Diocese of Serbia is well known both for its history and its shrines. The ancient city of Napsus, which forms its centre, was founded in the 4th century BC. It was here that the great Duke of Serbia Stefan Nemanya received Frederick Barbarossa. Here too Duke Stefan built a church in honour of St. Panteleimon the Megalomartyr. Located within the diocese are a number of cloisters. The Monastery of St. John the Divine was built before the battle at Kossovo Polje. The narthex has not been decorated but

the paintings in the central part and the sactuary—brilliant examples of mediaeval Serbia art—date back to 1499. Those depicting St. 2 meon and his son St. Sava have been particled larly highly appraised. At the present time the cloister is a nunnery headed by Mother Suprior Cherubima. The Sukovo Convent of the Dormition was built in 1859 on the site of monastery that had been destroyed; it was corated in 1871. Mother Superior Daria of the St. Dimitriy Convent in Divlyani administers and ther two cloisters as well. The present convecturch was built comparatively recently as stands on the site of an even more ancient wooden church, which had been destroyed. It iconostasis and many icons were executed Russian craftsmen. After World War I a largeroup of Russian nuns settled in the cloister at thanks to their efforts, a high level of spirituzeal was achieved. ("Pravoslavije," 1. IX, 1974.

In the village of Krushevice not far from Bok Kotorska the Church of the Prophet Jeremiz which was destroyed during World War II, we rebuilt. In 1974, on the Sunday of All Saints, D vine Liturgy was celebrated there for the fir time ("Vestnik" Nos. 603-604, 1-15, VII, 74). The Polish Orthodox Church. At the Christia

The Polish Orthodox Church. At the Christian Theological Academy in Warsaw courses in the ological education were started in 1973 for the parish clergy of the Polish Orthodox Church ("Tserkovniv Vestnik." No. 2, 1974).

parish clergy of the Polish Orthodox Church ("Tserkovniy Vestnik," No. 2, 1974).

On March 15, 1974, the Polish Church pryefully marked the 60th birthday of her Prim te—His Beatitude Metropolitan Vasiliy of Warsa and All Poland ("Tserkovniy Vestnik," No. 1974).

On March 17, 1974, a function was held the St. Mary Magdalene Cathedral in Warsaw honour of Protopresbyter Vyacheslav, the desof the cathedral and Rector of the Warsaw Thological Seminary, to mark the 50th anniversa of his ministry. On April 14, after Easter Vespein the same cathedral, His Beatitude Metropolit Vasiliy of Warsaw and All Poland, in accordace with the decision of the Holy Synod, prese ted Protopresbyter Vyacheslav with the Beneditory Certificate of the Holy Synod and the Ord of St. Mary Magdalene, First Class ("Tserkov Vestnik." No. 8, 1974).

of St. Mary Magdalene, First Class ("Tserkovn Vestnik," No. 8, 1974).

On May 8-9, 1974 a concert of Orthodox e clesiastical music were held in the Evangelica Augsburg Church of the Trinity in Warsaw, was conducted by Father Georgiy Shurbak from the Volya Parish of Warsaw, who is a teacher singing at the Warsaw Theological Seminal Among the works performed were canticles P. Turchaninov, D. Bortnyansky, and A. Ved ("Tserkovniy Vestnik," No. 8, 1974).

"Human Rights and Christian Responsibility"

n October 21-26, 1974, in St. Pölten, Austria, at the Catholic centre of St. Hippolytus, there took place a consultation on "Human Rights Christian Responsibility" prepared the Commission of the World Counof Churches on International Affairs compliance with the decision reached the WCC Central Committee in Ad-Ababa in January 1971.

More than 50 churchmen and other arch representatives from 36 counses of Asia, Africa, North and South perica, Europe and Oceania took part

The consultation was attended by obvers from the World Lutheran Fedeion, the World Alliance of Reformed urches and the Papal commission estice and Peace". It was chaired by Olle Dahlen, Sweden, Chairman of the Commission of Churches on International Affairs. Dr. Philip Potter, General Secretary of the World Council of Churches, took the floor at the opening and closing sessions.

Work began with a speech by O. Dahlen on "Human rights and Christian responsibility—revelations for the future." Speeches were then made by: E. Kofi-Sikiiama (Ghana) on "Prospects for the improvement of inter-governmental cooperation in defence of human rights", M. Ennals (Great Britain) "Non-governmental organizations as an instrument for the defence of human rights", and Canon D. Jenkins, (Great Britain), "Human rights in a theological perspective".

Co-reports were read by Dr. A. Bar-



The consultation in session

kat (Pakistan), Dr. L. Franco (Argentina), R. Rokotuivuna (Fiji Islands)

and Dr. K. Toth (Hungary).

Most of the discussions at the consultation took place in working groups who sat through two rounds. The first round was divided into four groups: a) Right to life and work (basic social, economic and cultural rights); b) Right to equality (basic civic and political rights); c) Right to national sovereignty, to self-determination and international association; d) Quantitative rise in the number of political detainees and refugees. The second round was divided into three groups: 1) Provision Local and National Churches with all they require in order to determine the infringements of human rights and to protect the victims of these infringements; 2) Provision regional ecumenical organizations and the World Courcil of Churches with all they require for more effective defence and support (human rights; 3) Promote greate international ecumenical understance ing and cooperation to defend and realize human rights. Each of the working groups had prepared reports presenting an analysis of the problem under discussion as well as proposals for further study and action. These report will be sent as information to membe Churches of the World Council of Churches.

Protopresbyter Prof. Vitaliy Borovoy a professor at the Moscow Theologica Academy and A. S. Buyevsky, Secretary of the Department of Externa Church Relations of the Moscow Patriarchate also took part in the consultation.

At the "Church Days—74" Conference

From August 30 to September 3, 1974, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate took

part in the ecclesiastical conference "Church Days—74" held at Uppsala Sweden. There they heard the reports "The Church as the Realization of Tri



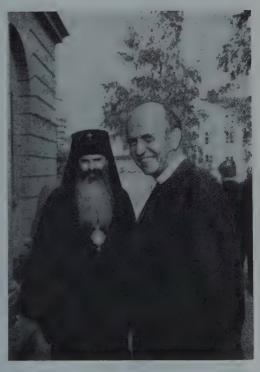
Archbishop Pitirim of Volokolamsk celebrating Divine Liturgy in the Uppsala cathedral



The procession of the participants in the conference before the Uppsala cathedral on September 2, 1974



guests at the reception given by Archbishop Sundby and Mrs. Sundby (second from left) on September, 2 1974



Archbishop Pitirim of Volokolamsk and the rector of the Göteborg cathedral, Pastor Per-Olof Sjödergran, who chaired the conference

nitarian Oikonomy" and "The Church and the Accomplishment of Creation" (These reports are published in this is-

sue.—Ed.).

This is the sixteenth time that the annual meeting takes place in the town where the ancient seat of the Archbishop of the Swedish Lutheran Church is found. The meeting covers an extensive program on questions of theology and pastoralia with the aim of studying ways and means of reviving spiritual life in the Swedish Church. A number of bishops, pastors, theologians and laymen representing the Swedish National Council of Churches took part in the conference. On September 2, Dr. Olaf Sundby, Archbishop of Uppsala and Primate of the Church of Sweden held a reception in honour of the foreign participants in the conference at the archbishop's residence at Uppsala. In his speech of welcome he expressed the hope that the participation of representatives from other Churches denominations on an ecumenical basis would make a positive contribution to the study of problems relating to the

revival of spirituality and would er rich the movement with new experience this movement which is striving t revive ecclesiastical life within th Church of Sweden. Responding on be half of all those present at the reception Archbishop Pitirim of Volokolamsk nor ed the warm welcome and hospitalit accorded them at the conference an also expressed the hope that genuin spirituality would serve as a reliable foundation for the revival of Churc life, for ecumenical understanding among Christians of different denomination nations, and would serve to establis sincere friendly contacts between Chri stians and nations dedicated to peace ful cooperation on the European conti nent.

The following Orthodox representatives also took part in the conference Metropolitan Antoniy of Surozh, Arch priest Sergey Hans from the Dussel dorf Diocese (Moscow Patriarchate and Archpriest Christopher Classof (Constantinople Patriarchate) and B. B. Wik, a translator from the Department of External Church Relation



Archpriest Christopher Classon, Father Prof. Eric Zegelberg and Archbishop Pitirim



Archbishop Pitirim in the Lund cathedral on September 4, 1974

the Moscow Patriarchate. In the softhe conference the Orthodox resentatives concelebrated the Die Liturgy in the cathedral of Upla and Great Vespers in the ancient arch of the Holy Trinity.

Archbishop Pitirim visited Bishop phan of Patara (Constantinople triarchate) and attended the Divine argy celebrated in Stockholm.

on September 4-5 on the invitation

of Professor K. Norman, Archbishop Pitirim visited the Theological Faculty of Lund University where he spoke on the life of the Orthodox Russian Church at a meeting of the Theological Association of Lund. Professor Norman gave a dinner in honour of Archbishop Pitirim at which the dean of the cathedral, the professors of the theological faculty, and several pastors were present.

A Brotherly Meeting

n recent times increased interest been shown by our brother Cathoand Protestants in the German nocratic Republic in the study of hodoxy—its history, worship, canon er and the life of the contemporary hodox Church.

n the summer of 1974, the Evangeli-

cal parish of Sukovo in the north of the GDR invited a representative of the Central European Exarchate to speak to the parishioners on the Russian Orthodox Church.

With the blessing of the Patriarchal Exarch Archbishop Filaret of Berlin and Central Europe, Archpriest Pyotr Vlodek, the ecclesiarch of the Resurrection Cathedral in West Berlin went to Sukovo accompanied by the referent of the exarchate, I. Müller. The small Evangelical parish is hidden deep in the country and has an adult membership of about 800. It was very interesting for me, an Orthodox priest, to visit such a remote Evangelical parish, to acquainted with its spiritual life and personally be assured of the keen interest felt here for our Church.

The rector of the church, Pastor G. Fechtner, kindly received us in his home and introduced us to his family, then took us around the parish house and garden. Afterwards we went to see the 13th century church with a belfry built in the 15th century which stands in the middle of a small graveyard nearby. After the war the edifice was repaired at great cost; it was paid out of the donations of the parishioners.

By 8 p. m. the church bells had called the worshippers to the church. First, prayers were said and a few hymns were sung to the accompaniment of the organ, then the author of these lines spoke on the Russian Orthodox Church, on her history, contemporary life, and ecumenical and peacemaking activity. The address lasted about an hour and afterwards the parishioners asked questions. Our brother Protestants were interested in literally every aspect of our Church's life. I was even asked to sing an Orthodox hymn, for it was the first time that an Orthodox priest had visited their church.

In spite of the late hour, no one left. Later, after warmly saying good-bye to everyone, we were invited to the pastor's house. Our hospitable hostess offered us supper before which she herself began the grace which Pastor G. Fechtner concluded. This good custom, practised in some German religious families increased our favourable impression. Returning home on the following day, our hearts were filled with pleasure at all we had seen and gratitude to all our brothers and sisters who had shown us Christian love and hospita-

Contacts of this type with our brother Protestants are undoubtedly of mutual benefit to our Churches; they help

to strengthen the brotherly understand ing between our Christian Churche and between the peoples of our friend socialist countries.

Archpriest PYOTR VLODE

ECUMENICAL NEWS FROM THE VIENNA DIOCESE

On February 5, Bishop German gave a dinn in honour of Professor Dr. H. Heisbauer, Gener Secretary of the Austrian Cultural Centre in Pa Palfi, and Professor H. W. Rossmann, a form director of the Vienna Boys Capella and a sch lar who has popularized Orthodox monasticis through his numerous lectures on his journe to Holy Mount Athos.

On March 26, Bishop Oskar Sakraussky of the Lutheran Church held a reception on the occasion of convening the regular session of the Luthers Synod. It was attended from our Church by Elfr Beran, assistant churchwarden of the diocess cathedral, who is also the referent of the Ru sian Orthodox Church at the Ecumenical Counc

of Churches of Austria.

From April 1 to 7, an ecclesiological sympos um of Orthodox and Roman Catholic theologia was held in Vienna. Archimandrite Kirill Gundy ev, representative of our Church at the Wor Council of Churches, attended on behalf of th Russian Orthodox Church. Bishop German he a reception for the Orthodox participants: Arch mandrite Kirill, Archpriest Prof. John Meyer dorff, Archpriest Prof. Georgiy Klinger, and Prof. fessor Theodore and Mrs. Theodore from Greec With the participants in the symposium, Bisho German attended the fraternal service at the Schottenschiff monastery and the reception he by Abbot Sellinger, as well as the Liturgy the Greek church, concelebrated by Metropol the Greek church, concelebrated by Metropol fan Chrysostom Tziter and the Orthodox pries participating in the symposium. His Eminence Franziskus Cardinal König was present at the service. On the occasion of the completion the symposium, His Eminence said a thanksgi ing Mass in the Cathedral of St. Stephen ar then held a farewell reception. Bishop Germa attended both the service and the reception. On June 6, on the invitation of Professor R dolf Weiler, Bishop German gave a talk on the life of the Russian Orthodox Church in the Sa

red Heart College, a girls' school in Press-Ba near Vienna. The teaching nuns attended. Aft delivering his talk Bishop questions from the audience. German answere

On June 28, in the Cathedral of St. Stephe the Archbishop of Vienna, Cardinal König he a special prayer service in commemoration of the 11th anniversary of Pope Paul VI's enthroniz tion. It was attended by ecclesiastical figures
Austria and members of the diplomatic corp
Then the Papal Nuncio, Archbishop Dr. Opil
Rossi, gave a reception. Bishop German w present at both occasions.

On June 30, Bishop German attended the clebrations for the 900th anniversary of the Amond Benedictine monastery (in Styria). Almo all the Austrian abbots came, as did the Pap Nuncio, Archbishop Opilio Rossi, and the Mister of Higher Education, Dr. Firnberg.

chbishop PITIRIM of Volokolamsk:

The Church as the Realization of the Trinitarian Oikonomy

1) INTRODUCTION. 2) THE RUSSIAN TRINITARIAN ECCLESIOLOGY. 3) THE REVELATION OF THE TRINITY. 4) THE CHURCH IN THE PRE-ETERNAL COUNCIL OF THE TRINITY AND TIME. 5) THE TRINITARIAN ECCLESIOLOGY AND CHRIST'S CROSS.

The theme, "The Church as the Realization of the Trinitarian Oikonoy", just as its material, is limitless. Its ree points — God, Creation, and the nurch — determine the very essence Christian world outlook and there are multifaceted and inexhaustible. The present report purports to outline e of the ways of treating the subject the theological and spiritual experience of the Russian Orthodox Church.

A live perception of the Triune God was natural to the Russian religis consciousness from the very beginng. It is reflected not only in the ch liturgical inheritance of the Rusan Orthodox Church, common to all estern Orthodoxy, but in the charac-ristic national features of the Russian clesiastical consciousness. In ancient ves of Saints, which was the favourite ading matter and practically the only eans of spiritually educating the peoe, an important place is occupied by eological talks on the triune nature of od. Despite their abstractness they netrated deeply the consciousness of e Russian Christian and moulded him. ne of the oldest Russian sayings aims that "without the Trinity even house cannot be built"

The Life-Giving Trinity and Its reelation in the life of the Church and e world is a perpetual theme referd to by Russian hierarchs and ascetics their homilies and meditations. Right the origin of Russian Orthodoxy, Colga, Equal to the Apostles (†969) Iluminated by the Triune light", was

his and the following report were read at the Church Days-74" Conference in Uppsala, Swen, held from August 30 to September 3, 1974. Egarding this conference see, p. 58.

deemed worthy of seeing the Holy Trinity. In the territory of Pskov, closely bound at the time with the Scandinavian countries, the first Russian church in honour of the Triune God was built. 1 Four centuries later, at the turning point in the history of Russia, when she was suffering under the Tatar-Mongolian yoke as well as internal strife, and was gathering strength for the struggle against them, St. Sergiy of Radonezh († 1392) founded the monastery of the Life-Giving Trinity to serve "as a mirror for those gathered by him to live together as one", and for all Russia "that by contemplating the Holy Trinity the fear of the hateful strife in the world be overcome" 2 (p. 220). The spiritual and patriotic activities of St. Sergiy and his monastery constituted the turning point in the state and spiritual life of Russia. Another great saint of Russia, through whose zeal and labour "the Orthodox advocates of the Holy Trinity made comprehensible the Orthodox Christian faith" to the people threatened by the swiftly spreading aggressive heresy of the Bogomil tendency in northern Russia, Iosif of Volokolamsk (†1515), even on his death-bed taught the unity both in the Trini-ty and the Church: "making the sign of the cross and preaching the Holy Trinity — the Father, the Son and the Holy Spirit — he gave up his spirit"3 (pp. 202, 212).

The narratives about the life, works and teachings of these old saints, written by their disciples, show that their contemporaries rightly understood their practical theology and handed it down to posterity.

The love of Russian ascetics for the

Holy Trinity drew the Trinity Itself to the land of Russia. It appeared to a Valaam monk, St. Aleksandr of Svir († 1533) 4 in the form of Three Angels just as It did to Abraham in the Old Testament. This event is explained in Russian hagiography as a testimony to the continuous revelation of the Holy Trinity in the world, the unity of the Old and New Convenants, and the unbounded choice of peoples of Its service.

St. Seraphim of Sarov (1754-1833) taught with inspiration the manifestation of the Trinitarian Oikonomy— "the breath of life, breathed upon the whole world jointly by All the Three Persons of the Most Holy Trinity, holding the four corners of the world in Their hands"— and its adoption by the Church, "the co-presence with our spirit of the Trinitarian all-creative unity of the Almighty" 5 (p. 43-44).

These examples taken from different periods in Russian ecclesiastical history characterize the deep piety of the people which attains true faith not abstractedly but through personal and live

spiritual experience.

The greatest Russian theologians, hierarchs of the last century who began the formulation of the modern Russian theological thought, should be called the Theologians of the Trinity par excellence — Metropolitan Filaret Drozdov 6, Archbishop Innokentiy Borisov 7, Bishop Ioann Sokolov 8, and Bishop Feofan Govorov the Recluse 9.

Of great significance for elaborating the theme "The Church and the Trinitarian Oikonomy", are the works of great Russian academic theologians and religious philosophers — Archpriest Prof. Feodor Golubinsky 10, Archpriest Prof. Aleksandr Gorsky 11, Professors A. L. Katansky 12, V. V. Bolotov 13, V. I. Nesmelov 14, and Archpriest Nikolay Petrov 15.

The trinitarian catholic consciousness is clearly expressed in the religio-philosophical concepts of the Slavophiles — A. S. Khomyakov ¹⁶, I. V. Kireevsky ¹⁷, Yu. F. Samarin ¹⁸, I. S. Aksakov ¹⁹, and F. M. Dostoevsky.

The ideas of Khomyakov and Dostoevsky greatly influenced the theological views of later Russian theologians who revived the patristic principle of the didactic structure of the trinitarian ecclesiology, revealing the inner life of the Holy Trinity in the spiritual life of the Church

On the threshold of the century, at tention was focused on the "philosoph of ultimate unity" by V. S. Solovyov which in many ways, determined the so phiological trend of the Russian religious thought in certain works of V. F Ern ²¹, N. O. Lossky ²², S. N. and E. N Trubetskoy ²³, and others. The works of Father Pavel Florensky ²⁴ and Arch priest Sergiy Bulgakov occupy a special

place. Russian theological literature is rich in monographs and various articles by lesser-known theologians wh consistently turned to the basic problem of man's salvation through the powe and action of the Holy Trinity in the di vinely established Holy Church. The investigated the objective and subjective tive aspects of salvation. As a synthesi of this trend, one could name the theo logical works of His Holiness Patriard Sergiy ²⁵, Archbishop Ilarion Troitsky ²⁶ and their younger contemporary V. N Lossky 22. Theologians of the Russian Orthodox Church today are indefatigable studying the theological system and spiritual experience of cognizing Go by the Nicaean fathers. One of the las dissertations for the magister's degre at the Moscow Theological Academ was devoted to the theology of St. Atha nasius the Great 27.

The doctrine of Divine Oikonom embraces the whole of creation from its very beginning to the accomplish ment of the apocatastasis. Ιt î anthropocentrical and is the axiom of ecclesiastical world outlook. Its origin are found in the Holy Scriptures. It language cannot be understood outsid the Church. It belongs not only to dee antiquity but expresses a different per ception of the world, and another cri terion for the spiritual state of man an degree of closeness to God. In this con text, the literal comparison of even thos books of the Testaments, which stand closest in time, demands special car and attention. For the contemporarie and eyewitnesses of the New Testament who took the stand of spiritual isola tionism, the revelation of Jesus Chris on the Trinity (Jn. 3. 5, 16) was ever n a stumbling block and became the ncipal accusation against Him. Netheless there is no doubt that the reation on the Triune God originated the Old Testament. The first chapters the Genesis give us reason to see, in light of the New Testament Revelat, the action of the Persons of the ly Trinity in every creative act. Such approach makes the Divine manications of God to the Prophets, in meditations and sayings, thoughly understandable

ghly understandable. The created world is God's revelation om. 1. 20). It is highly characteristic to the idea of the triplicity of the elentary world is contained in ancient mogonic views, which, to a certain ent, may be regarded as a reflection the primary Revelation given to man Paradise and its interpretation by

nan reason.

The biblical narrative of the creation man says that it was preceded by the uncil of Persons in God and that in essence of man the trichotomous del of being is reproduced: the dust the ground... the breath of life; and n became a living soul (Gen. 2. 7). It is short account gave rise to the accept of the triple nature of man—ty, soul and spirit—in the Old and w Testament traditions and of the ly Fathers.

Trinitarian Oikonomy, implied and innpletely expressed in the Old Testant, is completely and definitely re-led in the New. Christ's talk with codemus, His speech before the big thering of Jewish leaders, His prayin Gethsemane and, finally, His last est to the disciples — to preach the spel, baptizing in the Name of the ly Trinity — leave not the least doubt t in the Church the action of the une God is accomplished. The basic w Testament events serve as a conte expression of this fact. At the nunciation the archangel tells the essed Virgin Mary of God's good will vards Her, of the power of the Most gh that overshadows Her, and of the ly Spirit that descends upon Her and birth of the Son of God. At the Bapn, the Father wills, the Son is baped, and the Spirit descends. At the insfiguration, the Father commands ear him, Lk. 9. 35), the Son is revealed

in Divine Light, and the Spirit permeates and illumines (glory and the cloud — Mt. 17. 5; Lk. 9. 32, 34). In the Crucifixion and the Resurrection indivisible from it, in this final act of the Oikonomy of Salvation, where, seemingly, the God-Man Jesus acts alone in the face of evil and death, all the Persons of the Life-Giving Trinity participate. The Father gives away the Son (Jn. 3. 16), receives the Son's spirit into His hands (Lk. 23. 46), and resurrects Him with His Spirit (Rom. 8. 11). The Son suffers and accomplishes the Salvation (Jn. 19. 30). The Risen Christ gives the Holy Spirit to the disciples (Jn. 20, 22), and the Holy Spirit descends into the world in consequence of Christ's death upon the Cross (Jn. 16. 7).

The concrete realization whole salutary action of Christ was manifested in the Church He founded (Mt. 16, 18). However, the dogma on the Church from the times of the Apostles' preaching contains the barely revealed thought that the Church existed before the world in the pre-eternal plan of God, that the prototype of the Church was already given to man in Paradise, and that the raising of the Church Building will continue till complete apocatastasis is accomplished, which will take place after the Last Judgement 28. The fall of the first couple changed the process of the deification of the creature, but not the Divine Providence of the Church. For its fulfilment an extraordinary action was needed—the Incarnation of the Pre-Eternal Word and the acceptance of the human nature in profound and mystic communion with God.

The Church is the centre of the Oikonomy of man's salvation and as a genuinely Divine Act cannot be apprehended completely. Apostle Paul says that the mystery of the Church is great (Eph. 5. 32). He refers to this mystery as to one of the ineffable heavenly revelations (2 Cor. 12. 4). Evidently the mystery of the Church is rooted in the very depths of the Life of the Trinity. The teaching on the mystical guidance of the Church by the Holy Trinity, is especially fully revealed in patristic theology.

Along with the teaching of the reve-

lation of the Holy Trinity in the joint action of the Hypostases in the Church, Orthodox ecclesiology, in accordance with St. Paul, focuses its attention on the nature of the Church, which embodies the complete unity of the Creator and creature as one Body with the Head - Christ - and in the union of creatures. Regenerated humanity is united in this single Body and irrational creatures together with it await universal deliverance. This teaching on matter is contained in the Nicene-Constantinopolitan Creed, which has acquired in the Greek and Slavonic traditions two inadequate but mutually defining and broadening terms - catholicity and sobornost. Their main content expresses the essential property of the Church unity in multiplicity and multiplicity in unity — and likens the mystery of the Church to the mystery of the Holy Trinity. The triplicity in God and sobornost in the Church, the unity of the Trinity and the catholicity of the Church — these concepts are of great theological importance for elucidating the mystery of the theandric cooperation in the salvation of the world.

The relation of the Trinity of Divine Persons to the Church and to each of Her members is expressed with utmost clarity by Jesus Christ in the last period of His earthly life when He spoke

without parables.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him... And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;... But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (Jn. 14, 23, 16, 26). Earlier, Jesus had told His disciples of the model of unity on earth for where two or three are gathered together in my name, there am I in the midst of them (Mt. 18. 20).

Thus, the essential presence of the Trinity in the Church, through the will of the Father, as a result of the crucifixion of the Incarnate Son of God, by the grace of the Holy Spirit, is manifested through the sobornost of even a

minimum number of Church member who have come together in the Name Jesus Christ. No one in the Church lonely, for each one is her member ar all together form her one Body. Neithetime nor space can violate the cathol sobornost of the Church and her uniwith the Trihypostatical God.

Doxology to the Trinity is a necessar element in the sacramental service the Church. Baptism opens with the words: "Blessed is the Kingdom of the Father and of the Son and of the Ho Spirit" and is accomplished by the tri le immersion into water and invocation of the Three Persons of the Holy Trin ty. In the Eucharist, the doxology to the Trinity is repetitive and begins wil "Blessed is the Kingdom...", the anaphoras in the office of the liturgies St. Basil the Great and St. John Chr. "Th sostom begin with the words: grace of our Lord Jesus Christ, and th love of God the Father, and the commi nion of the Holy Spirit ... " and, "Me and right it is that we adore the Fathe the Son and the Holy Spirit, the Trin ty, Consubstantial and Indivisible."

The ascetic feat of the Christian permeated with faith in direct communion with God and with the Life-Givin Trinity which is beautifully expresse in the prayer by St. Joannicius the Great: "My hope is the Father, my fuge the Son, and my protection the Holy Spirit — glory to Thee, O Holy Trin

ts7 27

Orthodox ecclesiology reveals the re lation of the Trinity to the world in th following formula: The Father leads to the Son (bears witness to the Son through water (the baptism of Chris by John and the baptism of every Chr stian born into the world), the So leads us to the Spirit through bloc (offered for us firstly pre-eternally, the in the fulfilment of times, on the Cros and daily in the New Covenant she in the Eucharist), the Spirit returns t to the Father (in the Annunciation an the Pentecost, and in the subsequer Oikonomy of the Church). The who life of the Church, from the very Day the Pentecost, is activated by the Sprit — dogmatic (for it seemed good the Holy Ghost and to us — Acts 1 28), sacramental (...are builded... an hi bitation of God through the Spirit a. 2. 22), and ethical (by the Spirit are led and live and reap the fruit the Spirit—Gal. 5. 18, 25, 22). Thus, we are three that bear record in wen, the Father, the Word, and the y Ghost: and these three are one. I there are three that bear witness earth, the spirit, and water, and the od: and these three agree in one Jn. 5. 7-8). This dual witness is the elation concerning the God-Man as Christ and His work.

And withal ecclesiology is christocentric. In early patristic writs a special place is occupied by the ologoumenon on the causes of the arnation of the Second Hypostasis the Holy Trinity—the Son of God. Son, the Incarnate Word, the Godn Jesus Christ, enjoys an exceptionposition in the Oikonomy of Salon. Through God's Word the world created. ... without him was not any g made that was made (Jn. 1. 3). Son of God accomplishes the restoon of the communion of the world God destroyed through man's Christ is the focus and Head the Church, which appeared in the ld and acts in it as the true Church Christ. Without Him nothing can be omplished (Jn. 15. 5). He is the que Vine through which the Divine blood is restored in man.

hrist's Apostles, confessing the ty of the Triune action in the irch, stressed particularly the excepal significance of Jesus Christ and Crucifixion for the salvation of 1. St. Paul affirms that the sole ject of his preaching is Jesus Christ, him crucified (1 Cor. 2. 2). The stles of St. Paul acutely introduce New Testament ecclesiology to the elation of the Mystery of the Cross. ist's work on earth was the Redempof Man through the Cross. In this the essence of the Incarnation and riology as a whole. At the Pre-Eter-Council, God predestined our ption to Himself, our deification ough Jesus Christ, His Sacrifice on Cross and His Church, to the good sure of his (Father's) will, to the se of the glory of his (Holy Spi-) grace (Eph. 1. 4-6). This grace He d the Father) hath abounded toward us through the Holy Spirit in all wisdom and prudence; having made known unto us the pre-eternal mystery of his will—to give His Son to be crucified "for the sake of our salvation", and gather together in one all things in heaven and on earth in the Church headed by Christ in order to deify the creature (Eph. 1, 3-10).

The Sacrifice on the Cross is the Holy Trinity's innermost mystery of the salvation of the world, cosmically and historically manifested in the path of the Cross of Christ and His Church. "Christ's death on the Cross is the focus of our salvation and the support of all our Christian hopes" (9, 4, p. 213). The Cross, as the essential point in the salutary action of the Holy Trinity, reveals "the crucifying love of the Father, the crucified love of the Son, and the love of the Holy Spirit, triumphant through the power of the Cross" (6, 4).

The path of the Cross in the Church is the only possible way of following Christ and being adopted by God. And whosoever doth not bear his cross, and come after me, cannot be my disciple

(Lk. 14. 27).

Every believer, i. e. whoever seeks justification in Christ and comes to the Church for the purpose, must be "crucified with Christ". I am crucified with Christ, says the Apostle, ...yet not I, but Christ liveth in me (Gal. 2. 19-20). This means that I live not only in the flesh, but in the life of truth, of eternity, of faith, and of the spirit, through "the breath of the Holy Spirit" in Christ, and He in me. He, Who loved me to the extent of sacrificing Himself on the Cross for my sake, I have come to love, to believe in, and with Him I have crucified myself upon the cross of my personal feat.

In this is the grace of God, and my salvation and righteousness (Gal. 2. 21); in this the meaning of Christ's Church that she gives me the right, the power and strength to be raised with Christ upon the Cross.

The outward expression of being "crucified with Christ" for the Orthodox is the oft repeated sign of the cross, which is not only a symbolical, but spiritually real, crucifixion of one's own self, the Old Man in oneself. By

crossing ourselves "In the Name of the Father, and of the Son, and of the Holy Spirit," we nail ourselves to the Cross and instil ourselves into the Church through the power of Christ Crucified.

And indeed, one can crucify oneself upon the Cross of Christ only for the sake of our brethren in the Church. This is the true life of the Church, the meaning of her catholic co-crucifying nature. God is the Father of mercies Father of our Lord, the Son of God, Jesus Christ) and the God of all comfort (Who sent the Lord God the Holy Spirit, the Comforter) (2 Cor. 1. 3). It is through the Spirit—the Comforter that He comforts us on the "narrow path" of labour and patience facing us in this life, so that we, too, may comfort, in communion with the Holy Spirit, other members of the Church, the Body of Christ, who are in the same straits, and with the same comfort—the joy of the Cross—with which God comforts us (2 Cor. 1. 4).

The next verse expresses what is meant by the consolation derived through the joy of the Cross (2 Cor. 1. 5). For according to the extent to which Christ's sufferings multiply within us, i. e. the more zealously we co-crucify ourselves with Christ, the more earnestly we partake of His Holy Body—the Church Suffering and Militant, He multiplies (by the Cross) our comfort in the Holy Spirit.

Love, both crucifying and crucified, is a characteristic feature of every catholic ecclesiastical act. None saves himself alone, but Christ saves all of us in His Church, through ourselves, through one another, her members, members of the Body of Christ, called to catholic service to save some (1 Cor. 9. 22). St. James also speaks of the interdependence of personal salvation and the salvation of one's neighbour (Jas.

5. 20).

"The Cross, as the supreme expression of God's love is the glory of God. Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him (Jn. 13. 31-32), said Christ to His disciples on His way to suffering and death on the Cross. And this glory

of the Cross, as we see, is the glory the Trinity, for through the death of the Son on the Cross, the Father is glotied. The descent of the Holy Spirit inseparably bound with the glorification of the Son for the Holy Ghost we not yet given (to believers); becaut that Jesus was not yet glorified (Jn. 39). On Mount Tabor, when the Trini was revealed in Divine Glory, Mos and Elias spake of his decease which he should accomplish at Jerusalem (19. 31).

"The salutary power of Christ's Resurrection acts invisibly in the wor ever since Christ's Resurrection crowned by the Lord's Ascension, where the Incarnate Son of God was seated the right hand of God the Father are placed upon His Throne the deiff human nature accepted into His Hypstasis, and sent the Holy Spirit from the Father to bless the world"

(pp. 64-69).

Thus the pre-eternal design of t Most Holy Trinity for the salvation man is realized in the Church. After t Incarnation of the Son of God and t establishment on earth of God's Churc the Holy Trinity "now has only or concern-to draw all to Itself to gra salvation. And draw It does indeed. T Heavenly Father assures us that I does not desire the death of a sinne The Son of God sitting on the rig hand of the Father is incessantly i terceding for us. And what of the Ho Spirit? He also intercedes for us wi ineffable words" 9 (Letters, pp. 35 358). For we are "stones in the temp of the Father, prepared in the Oikonon of God the Father, raised on high Jesus Christ's instrument, which is t Cross, with the help of the 'rope' of the Holy Spirit". Therefore, all of Christians, "fellow-traveller are theophores, naophores, christoph res and hagiophores (bearers of Go bearers of the temple, bearers of Chris bearers of the saints), in every we enhanced by Jesus Christ's behests" (Eph. ch. 9).

The Church is the most sublime reaty and the concrete expression of tunfathomable divine origin. The included provided the concrete expression of tunfathomable divine origin. The included provided the concrete expression of the concrete expression exp

ter-bestowing feat. The essence of the tary act of Jesus Christ and the conal feat of the Christian, the conand image of salvation are reveto us by the Life-Giving Cross of ist: "The Tree of life and salvation,

the Tree of immortality, the Tree of reason, the thrice-sweet Tree, incorruptible and indestructible. The threefold Cross, the honest Tree, that carries in itself the Trihypostatic image of the Trinity" ³¹.

e Church and the Accomplishment of Creation

1) INTRODUCTION. 2) ACCOMPLISHMENT OF CREATION IN SANCTITY. 3) ESCHATOLOGY IN RUSSIAN CHURCH TRADITION. 4) ESCHATOLOGY IN THEOLOGY AND RELIGIOUS THOUGHT. 5) THE CONTINUITY OF APOCATASTASIS.

he ultimate destiny of the created orld is a question which cannot fail gitate the followers of Jesus Christ. It shall we have therefore? (Mt. 19. and Tell us, when shall these things (Mt. 24. 3) are the questions which is has put to God at all times. Christ ies by urging man to be morally reason answer for his deeds at any mont of his earthly life.

e brings eschatological interest in indefinite future to actual reality, process of abstract knowledge to

ntaneous activity.

he problem of eschatology is posed he Church not theoretically, but in eal and sacramental way as a rudiit of the future in the present (the nest of our inheritance — Eph. 1. 14). his sense the "accomplishment of tion" is for the Church a concrete, ing mission for every day.

the historical being of the Church ynamic in its essence. Acts, witness, ice, sanctification, creation, spirl feats and militancy—these are dynamic properties which determine Church's spiritual work in the

ld.

the Church continues Christ's work, ist, Who is the way, the truth and life (Jn. 14. 6). She bears the same efold witness to the world — points the path to God, preaches the truth, sanctifies life. This constitutes the nce of the Saviour's last behest to disciples: Go ye therefore, and teach nations, baptizing them in the name be Father, and of the Son, and of the y Ghost (Mt. 28. 19).

the theme "Accomplishment of Crea", must therefore be developed as
Church's actual work in the world
in history. It may be formulated
: What can the Church do, and

should do, in order that God's creatures today may be worthy of tomorrow's bliss.

The principal task of the Church on earth is the deification of creatures. As St. Athanasius of Alexandria expresses it: "God became man in order that man become god". The Church through the grace of the Holy Spirit indwelling within her, accomplishes the mystic regeneration of man and reunites him with God. The creature world which, through man, was unwillingly subjected to the law of sin groaneth and travaileth in pain awaiting deliverance as well (Rom. 8. 19, 22).

The world fashioned by God, forth to being and perfection through God's creative will, did not totally lose those properties originally invested in it even after the fall of the first parents. Communion with the Godhead which permeated all creation unimpeded in Paradise became possible to a great extent once again after the Incarnation of the Son of God. The Church is the true kingdom of grace on earth, but even within her there are tares alongside the wheat until the "last harvest". According to the Gospel and the Epistles the Church is freely present in all parts of creation. ... these are in the world... I pray not that thou shouldest take them out of the world (Jn 17.11, 15), so the Lord said speaking of His disciples. In the parables about the Kingdom of Heaven, which is to wax and grow, Christ compares the power of grace to leaven which makes all the meal rise, and to salt which maintains the whole world.

Thus the sanctification of the world through the Church makes of her a direct participant in God's creative works.

The task of fully and finally reconciling the created world with God at the apocatastasis is partly accomplished in the Church. Orthodox ascesis and hagiology are based on the ontological possibility of communion between God and the creature world and on the new and actual sanctification of the creature through grace on the strength of Christ's redeeming work ¹⁰, (2nd ed.)

The Most Pure and Blessed Virgin Mary stands first amongst those deified on earth. It is not by any chance that Orthodox Mariology keeps within certain conventional bounds in determining the degree of glorification due to the Mother of God. There is a certain discrepancy between the devout veneration offered to the Mother of God and the theological doctrine concerning Her; a discrepancy which the Roman Catholic Church overcame by means of a numfer of dogmatic definitions made in the 19th and 20th centuries. It is most likely that it is not only the lack of a pan-Orthodox council that prevents the Orthodox Church from formally sanctioning pious belief in the glorification of the immaculate body of the Mother of God, Her assumption into Heaven, and seating at Her Son's right hand, but also a certain reticence on the part of Orthodoxy to penetrate the mystery of the future with an unpurified, earthly reason. The early liturgical hymns of the Eastern Church are permeated with precisely this reverential shielding of the mystery of the Mother of God from unguarded poetic expressions, as well as from contact with doubting and testing faith. Nevertheless in certain Orthodox theological works the radiant image of the Theotokos serves as an example of the degree of deification man may attain. In the diptych of saints then come St. John the Baptist, Forerunner of our Lord, the holy God-Beholding Apostles, and the countless host of persons who have attained sanctity through grace in their lifetime.

The doctrine of the Divine Light which transforms man's nature is developed in the works of St. Simeon the New Theologian (11th c.) 32 and St. Gregory Palamas, Archbishop of Thessalonica, (14th c.) 33. Examples of sanctity attained through grace are numerous and incontestable. In the new Rus-

sian hagiography an exclusive place occupied by St. Serafim of Sarov we became, as it were, a living witness the reality of the early saints' spiritus experience ⁵.

However, the examples of the sain do not add anything essentially new the fundamental principles of Orthodo teaching on the sanctifying action the Church in the world. They merel confirm the basic thesis, revealing practically the process of gradual

ification of the world.

The fruits of the Spirit enumerated i the Epistle to the Galatians (5. 22-23 define the essence of this process. Cha racteristically this scriptural lesso (Gal. 5. 22-6. 2) is appointed by the Church Rules to be read on the feas of the prepodobniy *. According to the diptych of saints these holy men Orthodoxy were more often than no men of the people, who accomplishe their feats in everyday life, in a mee way. They ca and inconspicuous serve as a criterion of piety for an Local Church. According to the defin tion given in the Epistle from the Pa riarchs of the East concerning the O thodox faith 34, for the Orthodox the cus todian of piety are the people then selves. And, indeed, few attain high hie rarchal rank; as for the appearance charismatic gifts, they are individua extraordinary phenomena ecclesiastical history. The spirit of piet which forms the personality of th saints is normal and common to the ecclesiastical community. It serves a measure of general sanctity. It is precisely the feats accomplished b these saints which serve as a practical implementation of the "programme of the Spirit"; whose fruits are: love, jo peace, long-suffering, gentleness, good ness, faith, meekness and temperance All these qualities should be intrinsi to God's perfected creature—the grace endowed man, who generously bestow upon the world the gifts of his sanct fication. "Obtain peace, and thousand around you will be saved," said St. Se rafim of Sarov, who through his ow experience came to know the power (the spirit at peace over the surround

^{*} In the Russian Orthodox Church prepodobny are saints (priests and monks) who have attaine sanctity through everyday spiritual feats.

milieu. Comparing St. Paul's words the suffering of creatures with tances of the spiritual microclimate ated by the saints, we come to eve that it is precisely the works I feats of the saints which uphold world, and elevate it to integral fection. 35

n our contemporary world, work tords reconciliation, protection of the
rironment, and the establishment of
ice and just relations in society
build be interpreted as the work of the
urch that reveals her very essence
if extends far beyond the limits of
sent-day reality and the tangible
here of the creature world. Both theoical tradition and the spiritual exience of the Orthodox Church exustively elucidate this aspect of the
urch's service.

The theme, "Accomplishment of Creation" — about the ultimate desy of man and the cosmos, the Judgent and the apocatastasis, and the parpation of the Church in the creative k of the Holy Trinity — has always racted the attention of Russian theoians and religious thinkers. In the tory of the Russian Church, among translated works of the Holy Fars, a central place is occupied by the rks of St. Dionysius the Areopagi-⁶, St. Basil the Great ³⁷, St. Maximus Confessor ³⁸ and others who have tributed to the formation of that lesiastical eschatological world outk which is characteristic of the whole our early theological tradition. Here ssian names should also be noted; ong them Metropolitan Ilarion of v ³⁹, St. Avraamiy of Smolensk ⁴⁰, Serapion, Bishop of Vladimir ⁴¹, and rets Filofey 42; thinkers of the early ssian Church who understood natology in all its profundity as an ential feature of the moment in the orical reality of the Church. The v-Pechory Patericon (11th-13th cc.), of the oldest monuments testifying the Russian ecclesiastical consciouss, is permeated with eschatologism. schafology was apprehended by the tere consciousness of Russian asceas a prescience of the apocatastasis he Church's practical service to the ld. This service was effected first

of all by sanctifying the life of each and all in order to reconcile man with God, to overcome passions within man, and make peace between enemies. Russian ascetics considered it their duty to participate in the renewal and reconciliation of nature encompassing society and the whole world. This is a special feature of Russian asceticism.

Ever since the time of Sts. Antoniy (†973) and Feodosiy (†974) of the Caves peacemaking has been regarded as the fundamental way of cooperating with Divine Providence solicitous for creation, by the finest representatives of Russian monasticism. Widely renowned are the peacemaking efforts of St. Sergiy of Radonezh, the spiritual "hegumen of the Russian land." as he was named by his contemporaries and

disciples. 43

The spread of hesychasm in Russia is also closely connected with the activities of St. Sergiy and his school. From that time on cosmological, anthropological and eschatological views of St. Gregory Palamas and other hesychast theologians have become an inalienable part of Russian theology. At the same time within heresies and sects intense eschatologism frequently turned its opposite side, i. e. an endeavour to set oneself up against the world, to free oneself from it. This endeavour the Church countered with active service to the world and Orthodox hesychasm. The most illustrious representatives of this trend who came right after St. Sergiy were St. Iosif of Volokolamsk and St. Nil Sorsky, closely united by ties of friendship and spirituality 44. St. Iosif sent his "active" disciples to learn the art of inner prayer from St. Nil. In his turn St. Nil Sorsky sent his spiritual children to St. Iosif to study his monastic rules. The synthesis of these two trends, following the example of St. Sergius, was given a fresh spiritual direction in the Optina Wilderness, and it so continues to this day 45.

A positive perception of the creature world with gratitude to God has always been intrinsic to the Russian religious consciousness. In Russian asceticism it was marked by an especial love for nature, and a desire to protect and cultivate it. Russian monasteries of whatever order whether "active" or "contempla-

tive" were examples of good husbandry. On the barren islands of the North in Lake Ladoga and the White Sea, trees from southern latitudes blossomed and bore fruit. Wild animals took food from the hands of the hermits and welcomed their pious visitors. At this point we would do well to recall instances of similar attitude to Nature by numerous holy men of Western Christianity.

The idea of regenerating creatures through the *manifestation of the sons of God* (Rom. 8. 19) was preserved in the Russian patristic traditions and was realized in the lives of the saints and their flock. St. Pafnutiy of Borovsk († 1478), St. Iosif of Volokolamsk, St. Nil Sorsky, and later, St. Dimitriy of Rostov (†1709) ⁴⁶ and St. Tikhon of Zadonsk († 1783) ⁴⁷ taught men to love creatures and nature, visioning with their "wise eyes" their transformation promised in the Kingdom of Glory.

4 Since the 19th century the theme of "Accomplishment of Creation" has been acquiring ever new aspects and implications. It emerged as the ecclesiastical theme of "Redemption and Salvation" in the works of such outstanding theologians as Metropolitan Filaret of Moscow 6, Bishop Theophanus the Recluse 9, Archimandrite Antoniy 48 and His Holiness Patriarch Sergiy 25. Reference should also be made to the works of other theologians—Bishop Mikhail Gribanovsky 49, Archimandrite Feodor Bukharev 50, Archpriest Pyotr Svetlov, Professors N. N. Glubokovsky 51, V. I. Nesmelov 14, S. Ponomarev, Archpriest Nikolay Petrov 15, and A. L. Katansky 12.

Moreover, the theme "Accomplishment of Creation" was also approached as a religio-philosophical and ontological theme concerning the pre-eternal being of creatures, the "sophianic nature of creatures", the "purpose of creation", the justification of goodness and the origin of evil. This applies in particular to the philosophical studies of V. S. Solovyov 20 and his followers. Solovyov did not found a philosophical school and his followers subsequently pursued different paths away from theological traditions. On the one hand there were N. A. Berdyaev who endeavoured to demonstrate that the essence

of the world process was not the salvation of creatures but creation as means of communion with the works God; D. S. Merezhkovsky who saw it the three stages of Divine Revelation (God's creation of the world, the Salvation of man by the Son of God, and the "revelation of the sons of God to creatures") the necessity for "three convenants"; then there were the researcher of the "system of ultimate unity" L. P. Karsavin and S. L. Frank.

On the other hand, there were the religious thinkers who aspired to unit the abstract speculations on God and creatures, intrinsic to the Solovyo trend, with concrete theological knowledge: these included Father Pavel Florensky 24 and Archpriest Sergiy Bulgakov. These theologians set themselves a different goal: the synthesizing of secular culture and ecclesiastical view which they attempted to realize in the theological systems of theodicy and arthropodicy.

Generally speaking the contribution made by Russian thinkers of the first half of the 20th century to elucidate the question of the deification of creatures cannot be ignored. However, the significance of individual views an systems are by no means equal, as the were influenced by personal traits, cultural and social environment, as we as varying degrees of adherence to the living traditions of the Church.

A critique of the views put forwar by these thinkers is not an immediat task of theology, yet in the assessment of the development of Russian theological thought it is essential to draw a clear line between classical theological and the religio-philosophical though of the 20th century.

The problem of eschatology has not lost its relevance even in the 20th century, yet its solution is polarized by tween the theological and philosophical speculative planes. A typical example of this polarization is provided by a episode which occurred during the religio-philosophical meetings in Peters burg in 1902, when Merezhkovsky exclaimed, trying to prove the necessity of his "Third Convenant", "And yet whelieve that Christ will come!". The which the chairman of the meetings

nop Sergiy Stragorodsky, answered fly and mildly: "We believe that ist has come." 25

God's real grace-bestowing presence in the Church and the world tures our hope of attaining perfec-. In this lies our joy and perception ur obligation to participate in the complishment of creation". rch is life — a new life holy and of grace, which was founded by ist on earth, she grows and spreads ough the grace of the Holy Spirit the Second Coming, until she th all in all (Eph. 1. 22-23).

NOTES

Polnoe sobranie russkikh letopisei (PSRL).

(I, 1; Akafist svyatoi ravnoapostolnoi velikoi gine Rossiiskoi Olge, M., 1912. 'Zhitie i zhizn Prepodobnogo ottsa nashego ena Sergia. Spisano uchennikom ego svyashnoinokom Epifaniem," Bogoslovskie trudy, Moskovskoi Patriarkhii, M. (henceforth, BT),

, vyp. 11.

'Volokolamskii Paterik," BT, 1973, vyp. 10.

The Appearance of the Life-Giving Trinity

t. Aleksandr of Svir in the guise of Three

els is imprinted in literary monuments and

onography.

Prepodobnyi Serafim Sarovskii, **O tseli khri-**skoi zhizni, Sergiev Posad, 1914. St. Sera-(secular name Prokhor Moshnin, 1754-1833), eromonk at the Sarov Dormition Wilderness, one of Orthodoxy's great ascetics. Veneraas a saint while yet alive, repeatedly honoby visitations from the Blessed Virgin, he canonized in 1903. In addition to the collo-"O tseli khristianskoi zhizni," which in its ogical profundity is equal to the best patrisxamples, he is known as the author of asceprecepts (these are most fully presented in Denisov, Zhitie, podvigi, chudesa, dukhovnastavleniya prepodobnogo i bogonosnogo nashego Serafima Sarovskogo, chudotvortsa, 904, pp. 418-464.)

Aetropolitan Filaret Drozdov (1782-1867), a wned theologian and hierarch of the Russian ch. A product of the Trinity Lavra seminary, vas the first rector and professor of the St. sburg Theological Academy, and later Met-litan of Moscow (1822-1867). He authored mber of classic works: Prostrannogo i kratkatekhizisov (1824), a commentary on the of Genesis (1819; reissued many times) and ertaniya tserkovnoi i bibleiskoi istorii (ed. 1., 1866). He was an initiator and participant translation of the Bible into Russian. Many s other works, sermons and colloquies were octed and published posthumously (Vols. M., 1867-1868). The most valuable of the natic and canonical pronouncements of Metitan Filaret circulated in various editions of effers, opinions and resolutions (Pisma k Muravevu, Kiev, 1869; Pisma k namestniku e-Sergievoi Lavry arkhimandritu Antoniyu, 1-4, M., 1877-1884; Pisma k arkhiepiskopu

Aleksiyu, M., 1863, etc.; Mneniya i resolyutsii, Vols. 1-5). Metropolitan Filaret's teaching on the Church is an outstanding contribution to modern Russian Orthodox ecclesiology.

⁷ Archbishop Innokentiy Borisov (1800-1857), an outstanding theologian and preacher, was a student, and then rector and professor at the Kiev Theological Academy. He was the author of a classic monograph, Poslednie dni zemnoi zhizni Gospoda lisusa Khrista, a service to the Holy Trinity and many other theological and

liturgical works. His writings were published in 6 volumes (2nd ed., St. P., 1908).

Bishop Ioann Sokolov (1818-1869), a theologian and the "father of Russian Canon Law." He also wrote on dogmatic and moral theology. He was known as one of Russia's best religious orators. His works include Opyt kursa tserkovnogo zakonovedeniya, Vols. 1-2, St. P., 1851; O mona-shestve episkopov, Kazan, 1863; "O svobode so-vesti" (published in Kristianskoye chtenie, 1864-1865); Besedy, poucheniya i rechi, Smolensk, 1876; Bogoslovskie akademicheskie chteniya, St.

P., 1906.

⁹ Bishop Feofan Govorov (1815-1894), a great hierarch and theologian, was a product of the Kiev Theological Academy (1837-1841), rector Academy (1837-1841), rector and professor at the St. Petersburg Theological Academy (1857-1859), Bishop of Tambov (1859-1863) and then of Vladimir (1863-1866). From 1866 through 1894, he lived as a recluse in the Vyshensk Wilderness. He authored a complete collection of commentaries on the Epistles of the Apostle Paul (Vols. 1-10, 2nd ed., M., 1890-1896), a book on asceticism (Put ko spaseniyu, 1857, 10th ed. M., 1915) and Nachertanie khristianskogo nravoucheniya (2nd ed., M., 1896), as well as ascetic letters (Sobranie pisem Svyatitelya Feofana, issues 1-8, M., 1898-1902). His translations include Dobrotolyubiya (2nd ed. Vols. 1-5, M., 1900-1901), Drevnikh inocheskikh ustavov (M., 1894), and Slova prepodobnogo Simeona Novogo Bogoslova (Vols. 1-2, M., 1882). A complete bibliography of his works will appear in a forthcoming issue of Theological Studies. Bishop Feofan writes: "I have collected so many testimonies to the grace of the Holy Spirit, not to diminish or overshadow what has and is being worked in our salvation by the Lord Jesus, but to bring to view what is overlooked (and, it would seem, not without some malice), and to return the Holy Spirit-which arranges salvation in equal force and degree with the Lord-close to the Lord in your consciousness, as is fit.
"Our salvation is in the Lord Jesus Christ, but

it is worked in us through the grace of the Holy

Spirit."

"It is incumbent on one who wishes fully to understand everything concerning our salvation to distinguish between two points: the oikonomy of salvation, or the arrangement of everything required for salvation, and the working of salvation for the individual. The Lord Jesus Christ, through the benevolence of the Father, accomplished the former, but not without the Holy Spirit, while the latter is accomplished, also through the benevolence of the Father, by the Holy Spirit, though not without Jesus Christ, the Son of God." "For the salvation of the individual man to be accomplished, it is necessary that the requirements of salvation combined in the person of the Lord pass over to and be assimilated by

the individual. The latter is accomplished by the

Holy Spirit ...

"Believe, then, that your salvation is worked in equal measure by the Lord Jesus Christ and the Holy Spirit, or in the Lord Jesus Christ through the grace of the Holy Spirit, not forgetthrough the grace of the Holy Spirit, not lorgetting to keep in mind—and through the benevolence of the Father... One does not sin, however, if one conceives that, in the ordering of all that is required for salvation, it is preeminently the Lord Jesus Christ Who has acted, indivisibly, however, from the Holy Spirit, and in the working of the salvation of the individual it is preeminently the Holy Spirit Who acts, also indivisibly, however, from the Lord our Savieur. sibly, however, from the Lord our Saviour" (Pisma k odnomy lifsu v Peterburge po povodu poyavleniya tam novogo uchitelya very, St. P., 1881, pp. 48-52).

10 Archpriest Feodor Golubinsky (1797-1854), a religious philosopher and theologian, was a student and then professor of philosophy at the Moscow Theological Academy. He was the foun-der of the Orthodox theistic (or, as it is sometimes said, ontologistic) philosophical school associated with the Moscow Theological Academy. His Lektsii filosofii (issues 1-4, M., 1868-1884); have been published and among other works that have received recognition are Umozrifelnaya psikhologiya; and Premudrost i blagost Bozhiya v sudbakh mira i cheloveka (o konechnykh prichinakh). The latter was published repeatedly with D. G. Levitsky as co-author. Archpriest Feodor Golubinsky edited all the translations of patristic works when he held the post of censor of religious books (1826-1851). He deserves the praise of organizing the translation of the works of the Fathers and Teachers of the Church in the academies and other theological schools of the Russian Church (together with Archpriest Alek-sandr Gorsky and Metropolitan Filaret Drozdov).

¹¹ Archpriest Aleksandr Gorsky (1812-1875), a remarkable Russian scholar of ecclesiastical history and theology, was a student, and then rector and professor, at the Moscow Theological Academy. He trained an historical school that produced outstanding Russian theological scholars whose works provided material for subsequent theological synthesis: In this regard, it is enough to mention his Opisanie rukopisei Moskovskoi Sinodalnoi biblioteki, Vols. 1-5 (begun in 1849 and completed by his students after his death), as well as his fundamental works on Istoriya Tserkvi Pervobytnoi, Istoriya Tserkvi Novozavetnoi (both in manuscript at the Lenin State Library, Fund 87) and Istoriya Evangelskaya i Tserkvi apostolskoi, M., 1883. He notes with respect to the history of the Church and the nature of Orthodox theology the need for assimilating and correctly illumining in the historical process the great axiom that "the Church is at one and the same time a school of truth for those who are guided by her, a temple for their sanctificafion, and a spiritual **kingdom** in which every member has his assigned place and all subject to the one, supreme, invisible authority and its laws which are administered by the visible Church Authority. In the words of Father Aleksandr Gorsky, Christian "doctrine has its life, its direction, movement, struggle and success. Dogmatics as divine thought given to mankind forever in revelation, is always complete in itself, identical and singular. But as thought assimilable by man, it takes diffe-

rent forms: its sphere at times expands, at tir contracts, at times becomes brighter, at fire darkens; applied to man's various relationshi it necessarily becomes more complex; com into contact with a given area of knowledge both explains and is explained by it." Gor viewed the principal aspects of ecclesio-histori life as the result of the immediate action of Holy Trinity. He discerned the action of God Father in one set of facts, the action of God Son in another, the action of the Holy Spirit

"We must see," taught Gorsky, "how God led one people after another to the heart His Church, how people willingly, or unresisting ly, follow this command. And if, in the words the Saviour, none comes to Him but that the Father wills it, we must see here the predominaction of God the Father, Who wishes every manual transfer in the words. to be saved and to come to the knowledge

"Begun under the guidance of the Chur through Jesus Christ, renewal is brought to co pletion under the influence of the Holy Sp and with the aid of grace-endowing institution in the individual activity of every person, activithat varies in accordance with the different re tionships of the present temporal life" (cited from A. P. Lebedev, Tserkovnyi istorik A. V. Gors Sobranie tserkovno-istoricheskikh sochinenii, V 1, St. P., 1903, pp. 589, 590, 591).

12 Katansky, Aleksandr Lvovich (†1919), Doc of Theology and professor at the St. Petersbu of theology and professor at the St. reference Theological Academy, belonged to the circle Slavophiles. From the viewpoint of ecclesiolog his most interesting works are: Vopros o soenenii Tserkvei, istoriya popytok k ego reshe yu i budushchaya ego sudba; Dogmatichesk uchenie o semi tserkovnykh tainstvakh; Ucher o blagodati; Postanovka traktata o Tserkvi v na ke dogmaticheskogo bogosloviya; O nauchr bogoslovskikh opredeleniyakh Tserkvi. A. L. k tansky propounded a doctrine of the trinitari ecclesiology of Christ the Saviour, as Head the Church, and of the Holy Spirit, as the Pai

the Church, and of the Holy Spirit, as the Parclete in the Church, in the following theses:

"1) Christ the Saviour is Head of the Chur in the precise sense that He, as the New Ada the New Forefather, is the Source of a new, life giving, holy life—the Source, from Which the flows in the body of the Church, through the removal of the Clid Man (sinful and some the new birth of the children of God, through the removal of the Old Man (sinful and sporeceived from the Old Adam) and investment Him of the New. This life, coming from Him from the Source, establishes itself, develops a diffuses, multiform and diverse, through the entitled.

body of the Church.
"2) Christ the Saviour, as the Head, acts the Church, but not from without; vivifying ever thing in her, He Himself enters and dwells her, and is even joined (like the union of m and wife) most closely with her, but does this through His Holy Spirit, the Paraclete. "3) Christ's Spirit bears in Itself and with Its the gifts of Christ's life-giving life, attracts a

then engrafts the members of the Church to Chr like wild olive trees; and It implants Christ the

Saviour in them.

"4) Finally, It makes of them all (though mithout the Lord Saviour) one whole—the bo of the Church, penetrates everything in t ch and governs all the movements in her as the soul governs the movements of the (again, however, not without Christ the our). All this is worked in the temporal ch by her Head Jesus Christ and the Holy through the benevolence of God the Fa-through the Sacraments and the Church rchy" (Tserkovnyi vestnik, 1895, No. 18). Bolotov, Vasiliy Vasilevich (1854-1900), or of Ecclesiastical History and professor at t. Petersburg Theological Academy. His most rtant works are: Uchenie Origena o Sviatoi se, St. P., 1879; "Troyakoe ponimanie uche-Origena o Sviatoi Troitse," (Khristianskoe ile, 1890); Lektsii po istorii drevnei tserkvi, : 1-4, St. P., 1907, 1910, 1913, 1918. He worin a field that had as yet been unexplored holarship, and in his historical research strove s "for knowledge obtained through direct

Nesmelov, Viktor Ivanovich (1863-1937), Doc-Theology and professor at the Kazan Theoal Academy. Profound understanding of the e of the human personality as the image of allowed him to create an original doctrine eognosia. His works include Vopros o smyhizni v uchenii Novozavetnogo Otkroveniya, n, 1895; Nauka o cheloveke, Vol. 1, Opyt ologicheskoi istorii i kritiki osnovnykh vopzhizni, Kazan, 1898, Vol. 2, Metaphizika i i khristianskoe otkrovenie, Kazan, 1903. fuller treatment, cf. The Journal of the Mos-Patriarchate, 1973, No. 9 p. 67.

mplation."

Archpriest Nikolay Petrov (1874-1956), Ma-of Theology, and a professor at the Kazan ogical Academy in the Department of Philoand New Testament Studies (1900-1912) professor of theology at Kazan University -1918). From 1919, he was occupied with ral work in Kazan and Murom. During a pe-of serious illness (1945-1956), he worked on nterpretation of the Holy Scripture and li-cal poetry. His principal works include: O olakh—sochinenie Origena, uchitelia Alek-iiskogo; Zakony mira i bytie Boga; Besko-noe i nichto; O Svyatoi Troifse; Ob iskuple-

hizn poste smerti. (homiakov, Aleksey Stepanovich (1804-, a philosopher, historian, Christian thinker lead of the philosophical group of Slavophi-n his philosophical and historical works he oped the idea of the originality and indeence of the Slavonic, in particular the Ruscultural world, which stemmed from the res type of these peoples, their profounder standing of Orthodoxy as a special way of nd universal service. Khomiakov's teaching e Church is laid out in his catechism, Tserdna, and in a number of polemical articles. aling the action of the Divine Trinitarian Oiny in the Church, Khomiakov wrote: "The h, even on earth, does not live an earthly, if life, but a life that is divine and full of For this reason, not only does each of lembers, but also the entire Church, solemn Il herself holy. Her visible manifestation is ned in the Sacraments. Her inner life is in Bifts of the Holy Spirit: faith, hope, love. hurch expresses her love, her faith and her in prayers and rituals inspired by the Spirit th and Christ's grace" (Coll. Works, Vol. 2,

17 Kireyevsky, Ivan Vasilevich († 1856), a religious thinker, literary critic and philosopher. With A. S. Khomiakov, he laid the bases of the Slavophile philosophy of culture. He observed in his Christian gnoseology: "Logical thinking, separated from the other cognitive powers, is the natural character of the mind that has fallen away from its integral wholeness... Faith surpasses natural reason because the latter has fallen below their primordial oneness... When the powers of the human mind merge in harmonious synthesis and consciousness is maximally alive and clear, the limited mind of man may rise to the contemplation of absolute Truth, to a certain insight into Christian mystery. And this mystery is the mystery of the Holy Trinity, preserved and expressed in patristic traditions. The doctrine of the Holy Trinity absorbs me not only because it is the highest focus of holy truths imparted to us through revelation, but also because, employed in writing on philosophy, I have come to the conviction that the direction of one's philosophy depends, at the very beginning, on our conception of the Holy Trinity" (Coll. Works, M., 1912, Vol. 1, p. 74).

¹⁸ Samarin, Yuriy Fedorovich (1819-1876), a Christian thinker and Slavophile philosopher. His theological views are formulated in a work on the history of the Russian Church, Stefan Yavorsky i Feofan Prokopovich (1845), which was greatly influenced by the theological concepts of A. S. Khomiakov.

Samarin himself put his views thus: "The Church is not a doctrine, not a system and not an in-stitution. The Church is a living organism, an organism of truth and love, or, more precisely, truth and love as an organism." Using the example of the struggle of Latin and Protestant ten-dencies in the Russian school of theology in the 18th century, Samarin tried to show how the Church's relationship "to everything false" follows from Khomiakov's definition of the Church: "The Church treats it as any organism treats that which is hostile to its nature and incompatible with it. She casts off, removes, separates from herself the false, thereby marking herself off from the false, and defining herself, i. e. Truth" (Coll. Works, Vol. 2, p. 21). From this, so to speak, apophatic (negative) approach stems, in Samarin's view, the impossibility of a rationalistic definition of the Church.

19 Aksakov, Ivan Sergeyevich († 1881), a Slavophile writer and religious publicist. The editor

of the newspaper Russ.

²⁰ Solovyov, Vladimir Sergeyevich (1854-1900), philosopher, theologian, poet, founder of the so-called philosophy of the oneness of all and of

Russian sophiology.

²¹ Ern, Vladimir Frantsevich (1881-1917), a religious philosopher and an ecclesio-social figure. An active participant in the Moscow Religio-Philosophical Society and the religio-philosophical publishing house "Put."

²² Lossky, Nikolay Onufrievich (1870-1965), a philosopher. A representative of Russian intui-tivism, or, as he himself called it, "concrete ide-al-realism." At the same time, he was drawn to religious problematics. From 1946, he was a professor at the Orthodox Seminary of St. Vladimir in New York.

The son of Nikolay Onufrievich, Vladimir Nikolaevich Lossky (1903-1958) was a theologian and author of Spor o Sofii (Paris, 1936), Ocherk misticheskogo bogosloviya Vostochnoi Tserkvi (1944; an English translation, The Mystical Theology of the Eastern Church, Cambridge-London, 1957, 252 pp.), Dogmaticheskoe bogoslovie (1952), and others. (For fuller treatment, cf. BT, 1972, issue 8). Following the patristic traditions and the example of the best Russian theologians of the past, V. N. Lossky considered "Christian theology only a means, a set of knowledge that should serve the purpose surpassing all knowledge, i. e. the union of men with God or their deification."

23 Trubetskoy, Sergey Nikolaevich (1862-1905),

a philosopher and historian of philosophy, professor and rector of Moscow University. One of his principal works is **Uchenie o Logose v ego**

istorii, M., 1906.

Trubetskoy, Evgeniy Nikolaevich (1863-1920), a philosopher and art critic. His works include Religiozno-obshchestvennye idealy zapadnogo khristianstva (Vols. 1-2, M., 1894), Mirosozerfsanie V. S. Solovyova (Vols. 1-2, M., 1913) and others.

24 Father Pavel Florensky (1882-1943), a theologian, philosopher, mathematician and theorist of art. He was a professor at the Moscow Theo-logical Academy in the Department of the "His-tory of World Outlook." He edited Bogoslovskii vestnik from 1912 to 1917. His principal work is Stolp i utverzhdenie Istiny. Opyt Pravoslavnoi feoditsei, M. 1914. He also wrote Obshchechelovecheskie korni idealizma (Sergiev Posad, 1909), Smysl idealizma (Sergiev Posad, 1914), Okolo Khomiakova (Sergiev Posad, 1916) and others. Recently, other works have been published: "Ikonostas" (BT, 1972, issue 9) and "Ekkleziologicheskie materialy" (BT, issue 12, in press). He set his basic task as continuing the way to the future, integral world outlook. Father Pavel Florensky derived God's relationship to the world from the inner-hypostatical oneness of the Divine Trinity: "While before the mutual relationship of the Hypostases was defined through love, through the giving of oneself, through the inner Divine self-abasement of the Hypostases, through eternal humility and kenosis, it is now defined, on the contrary, as eternal restoration and affirmation of Each Other, as glorification and kingliness. Eternally glorious is the Father, Who was before ages, the glory of the Father is the Pre-Eternal Son (the Father, giving Himself to the Son, finds His glory in Him), as the glory of the Son is the Spirit of Christ." "The study of the problem of theodicy shows that, in its own sense and in the final, only the Three-In-One is 'One in Many,' i. e. only in it is the fundamental requirement of all philosophy met. And at the same time, it is in the dogma of the Trinity that the basic themes of idealism, which are sounded separately and in preliminary form by many think-ers, are formed into a whole and sound with maximum clarity. Birth, life, beauty, creativity, unity in multiplicity, love that cognizes, eternity, etc., etc.—are not these partial moments of the Trinifarian dogma, objects, in pale reflection of the liveliest interest for all idealism? That is why the supreme dogma of faith is that watershed, from which philosophical meditations flow in different directions" (Smysl idealizma, Sergiev 1915, p. 96).

²⁵ (1) Patriarch Sergiy (1867-1944), a leading hierarch, theologian and ecclesiastical figure. He

studied, and was then professor and rector (19 1905) at the St. Petersburg Theological Acade From 1924, he was Metropolitan of Nizhegor from 1925—Deputy Locum Tenens of the Patr chal See of Moscow and All Russia and fr 1937-Locum Tenens; from 1943-Patriarch. authored **Pravoslavnoe uchenie o spasenii (S** giev Posad, 1895), and "Vechnaya zhizn vysshee blago" (Bogoslovskii vestnik, 1895, N 1-2). His articles, epistles and statements pu shed in the **Zhurnal Moskovskoi Patriarkhii** in 1930's had great significance for working out problems of Orthodox ecclesiology. Patria Sergiy's theology is marked not only by wi ranging erudition in the field of dogmatics, tristics and other religious disciplines, but a by the fact that he lived by the Church's d mas, revealing their content through inner ex rience. He believed that, in this age, we, me bers and servants of Christ's Church, are "co-nuers of the first, humble coming of Christ, wh concealing His Divine glory, He came in meek, externally helpless image of a servant, to judge the world, but to save the world (Jn. 47)." We can today fulfil our destiny "to w the Kingdom of God in the hearts of our flo only with our blood, i. e. with our self-sacrifi our feats, prayers, tears, our nerves, our sabasement, the constant crucifixion of oursel for the sake of our flock" ("Rech arkhiepiske Sergiya episkopu Kiprianu pri ego khirotonii marta 1913," in Patriarkh Sergii i ego dukhovi nasledstvo, M., 1947, pp. 57-58).

(2) Bishop Sergiy took part in the religiolosophical discussions (1902-1903) at a time where was working intensely on eschatolog themes in sermons and precepts to the students the academy (cf. "Even so, Come, Lord Jest JMP, 1973, No. 12). On his clash with Merezhk sky, cf. Zapiski religiozno-filosofskikh sobra St. P., 1906.

²⁶ Archbishop Ilarion Troitsky (1866-1929), D tor of Theology and associate of Patriarch Tikh His greatest contribution was to the elaboral of Orthodox ecclesiology: Ocherki iz istorii d mata o Tserkvi (Sergiev Posad, 1912); Triedins Bozhestva i edinstvo chelovechestva (M., 19 Sviashchennoe Pisanie i Tserkov (M., 1914); Kra golnyi kamen (Mt. 16. 13-18), (Sergiev Pos 1915). Characteristic in his theology is profo attention to "the mystic life of the Church, wh cannot in all its profundity be an object of le cal definition and scientific research; it is gi directly to him who participates in it. Therefore one may say that he who lives in the Chuwho is a living member of the living Church ganism, possesses ecclesiastical self-awarene He stressed the inner link between the triunenes God and the catholicity of the Church. God s His Son into the world that the world through him might be saved (Jn. 3. 17) so Christianity not only a doctrine that is accepted by mind and is held by each separately. No, C stianity is life in which separate individuals so united that their unity can be likened to inherent oneness of the Persons of the Holy nity. It was for the creation from men of One Church, that the Lord Jesus prayed to Heavenly Father. At the foundation of the u of men in the Church of Christ is love. Hav shown that the ideal of the Church is the cons ility of the Persons of the Holy Trinity, the n the same prayer said: that the love where-hou hast loved me may be in them, and hem (Jn. 17. 26). The Lord Jesus Christ in-ed His disciples, in His last talk with them, itate this incomparable mutual love of the is of the Holy Trinity. A new commanding ive unto you, That ye love one another; nave loved you, that ye also love another. It is shall all men know that ye are my discifiyou have love one to another (Jn. 13. 15. 12-14, 17)" (Ocherki iz istorii dogmafa rkvi, pp. 3-4). E. Skurat, Soteriologiya svyatogo Afana-

Velikogo, Troitse-Sergieva Lavra. (typewrit-MTA, 1970. Individual chapters of this work been published (JMP, 1973, No. 5, p. 6; p. 63 as well as in the collection BT, issue 11, pp. 120-128). An essay was pub-in BT, 1971, issue 7, pp. 257-262. Iermas. "The Shepherd," in Pisaniya mu-apostolskikh. Translated by Archpriest Pyotr

razhensky (St. P., 1895). Archbishop **Vasiliy** of Brussels and Belgium, Atonement of Christ on the Cross and in the rection" (JMP, 1973, No. 2, pp. 67-74.)

n the teaching of St. Ignatius the Theo-s, the immediate heir and continuer of apoecclesiology, the Church as "the one Body rist" is, above all else, the "sign" of His ly beatific passion, as a passion of "the truly born in the flesh of the house of Dacrucified in the flesh under Pontius Pilate" n. 1. 2). And in another passage: "with it the Cross) in His suffering He calls us mself, as His members" (Tral. 11. 2). And fer the Church means "to be made a dis-of Him, Who offered Himself for us as an ag and a sacrifice to God" (Eph. 5. 2).

t. Gregory of Sinai, Kanon Chestnomu Kres-

rvice on September 14. t. Simeon the New Theologian (949-1022), cetic and mystic who was for 25 years the of the Monastery of St. Mamas in Constane. His 100 sermons "Active and Theological ers" and "Divine Hymns" were translated cussian by Bishop Feofan Govorov (cf. note lso a great ascetic. Characteristic of his works is the teaching on the Divine Light lumines the ascetic. In recent decades, the lumines the ascetic. In recent decades, the ngs of St. Simeon have been studied by ishop Vasiliy Krivoshein (now Archbishop ussels and Belgium) (published in Vestnik Ino-Evropeiskogo Ekzarkhata and in Zhuroskovskoi Patriarkhii), and by Konstantin Lev (now Archbishop Pitirim): Uchenie preparogo Simeona o lyubvi i Bogopoznanii, by Theological Academy, 1951, typewritten. Conference of Thessalonica. His theological doctrine. of Thessalonica. His theological doctrine, as "Hesychasm," is deeply connected with piritual bent of eastern monasticism. Through tony the Great (4th century), Evagrius us, the saints Macarius the Great (4th y), Nilus of Sinai (5th century), Mark the t (4th-5th century), Basil the Great, Blessed chus (5th century), Isaac Syrus (7th century) esychius and Filofey of Sinai (7th-9th cen-, Simeon the New Theologian and Nicetas s (11th century), Nicephorus the Monk century), the spiritual "genealogy" of the hesychasts reaches to the ascetics of Mt.

Athos headed by St. Gregory of Sinai (†1346) and his disciple, Gregory Palamas. In 1338, defending the contemplative life of the hesychasts, he wrote: "Triads in Defence of the Holy Hesychasts." In other works, he concentrated on the difference between the Essence and the manifestations (acts) of God. For Palamas, essence and energy are two different modes of God's being in this pattern and outside this part. God's being, in His nature and outside His na-ture; the same God Who abides absolutely unknowably in His essence shows Himself fully in His grace. As with the dogma of the Trinity, the dogma of Divine Energies in no way violates Divine Simplicity, so long as this simplicity is not turned into a philosophical concept to define the undefinable. "Every theology which wishes to observe piety is inclined to assert one thing and then another if both assertions are true" (BT, issue 8, p. 197). He thinks of "the mind's ascension to God and direct discourse with Him" as the purpose and substance of "spiritual and immaterial prayer", as is true for all Orthodox mysticism over the entire course of its history (Monk Vasiliy Krivoshein, Asketicheskoe i bogoslovskoe uchenie svyatogo Grigoriya Palamy, 1935, p. 114).

34 The Epistle of the Eastern Patriarchs consists of 18 parts dealing with the dogmas of the Or-thodox Church. It also contains answers to three questions—on the reading of Holy Scripture, on the meaning of revering the icons, and on the veneration of saints. A translation of the epistle into Russian was made in 1827 by Metropolitan Filaret of Moscow. Since then it has served as a guide for those in holy orders in the elucidation of the dogmas of the Orthodox faith and Church. It is one of the most important docu-ments formulating the Orthodox creed. ³⁵ The Kingdom of God has come not only to

individual souls. He whose eyes have been opened, by the grace of God, to see, and whose ears have been opened to hear, senses in the mass of historical facts, persons and religious in-stitutions the One Church, "and at present," as St. Augustine writes, "the Church is the Kingdom of Christ and the Kingdom of Heaven" (The City of God, Book XX, Chap. 9). The Kingdom of God, from which mankind fell away through the fall of the first men, has again approached with the coming of Christ, through His Death on the Cross and Resurrection; through the Descent of the Holy Spirit it has again come to earth and is made attainable even here, on earth.

It now depends on us to find, with the aid of grace, "the way of God," which, in the words of Metropolitan Filaret of Moscow, leads "first to the Kingdom of God which is within us, and then to the Kingdom of God, which is in Heaven"

(Propovedi, Vol. 5, p. 28).

Throughout the centuries, the Orthodox Church has maintained her conviction, her knowledge, her experience that, for the true believer, the Kingdom of God has already come, although "for some it has not yet come in full force, and for some has not come at all" (Khristianskii Katekhizis, part 2, "Vtoroe proshenie molityy 'Otche nash'")... In the words of St. Simeon the New Theologian, "if you say that, not here, but after death all who ardently wish it obtain the Heavenly Kingdom, you distort the words of our Saviour and God" (Tvoreniya, III, 34-35). "Attend to the words of God. aftend to the Apostles Throughout the centuries, the Orthodox Church tend to the words of God, attend to the Apostles

and teachers of the Church," he says on the same score, "listen to the voice of the Lord, listen to the words of the Word, how He explains the Kingdom of Heaven; men must perceive it already here..." (III, 31-32). "From this light the candle of your soul, before the dark comes and the gates of action are closed. Here I am for you a pearl and I am bought. Here I am for you wheat, and like a grain of mustard. Here I am for you the leaven and leaven your meal. Here I am for you water and fire that delights. Here I am for you food, and clothing, and every beverage-in a word, here I am the Kingdom of Heaven, concealed within you,"—thus speaks the Lord of His Kingdom and of Himself (cf. 1, 211, in the 1st ed.). Contemporary Orthodox wisdom teaches us that it is impossible to define the Church—one can only say: "Come and look." But look where, and at what? First of all, of course, at the Orthodox life in all its manifestations: in worship, in the Holy Fathers, in starchestvo, in monasteries, in outstanding pastors and laymen, in icons, in singing, in books... in a word, in everything upon which the Spirit of God has flowed down since the time of the first Christian Pentecost (Sviashchennik Sergiy Mansurov, "Ocherki is istorii Tserkvi," BT, issue 6, pp.89-91).

36 St. Dionysius the Areopagite, the first Bishop of Athens, a disciple of St. Paul. In his remarkable works: "Divine Names," "Mystical Theology," "Celestial Hierarchy," and "Ecclesiastical Hierarchy," he revealed three ways of spiritual life: purgation, illumination and union, through which human nature is deified. The relationship between God and the world is established through becoming a part of the hierarchical order of being. St. Dionysius' works were translated into Slavonic ca. 1371 on Mt. Athos by Monk Isaiah. Since then the translation was widely circulated in Russia, often with copies of works by St. Gregory Palamas, Nicholas Cabasilas and St. Maximus the Confessor (cf. the manuscripts of the Synodal Collection, No. 55, No. 383; of the Trinity-St. Sergiy Lavra, in the Lenin State Library, No. 126; cf. Gorsky i Nevostruev, No. 191, and Uvarov MSS No. 162, Rumyantsev Museum, No. 93; Antonieva-Siiskogo monastyrya, LAS; MTA-LSL, No. 122; Novoierusalimskogo monastyrya, No. 78).

78).

37 St. Basil the Great (ca. 330-379), one of the Ecumenical Fathers and a Teacher of the Church. In liturgical, dogmatico-polemical, exegetical and ascetic sermons and letters (the most important are "On the Holy Spirit" and "Books Against Eunomius"), he stated succinctly the Orthodox concept of the dogma of the Holy Trinity. His works were among the first to be studied in Russia. The most widely circulated was his remarkable work on the creation of the world, called in Russia "Shestodnev" (cf. A. I. Sobolevsky, Perevodnaya literatura Moskovskoi Rusi, St. P.,

1903).

⁸⁸ St. Maximus the Confessor (ca. 580-662), one of the most important theologians during the Monothelite controversies. He maintained that the purpose of history was the incarnation and deification of man, which consisted in the restoration of the Image of God, impaired by Original Sin. Man, whose nature was incorruptible and devoid of passion, caused evil to come into the world by his desire for pleasure, which destroyed the dominion of reason over the senses. It was

through the Incarnate Word that man is not or freed from ignorance but given the power practise virtue. The goal of the human life union with God by love, a union affained through abnegation, the renunciation of pleasure. In his works, he resolves the most complex problems of dogmatics, exegesis, ascetics and lifugics. His principal works are "Questions and Doubts," "Chapters on Mercy," "Chapters Love," "Mystagogia," "Mystical Interpretation the Liturgy." His system of ascension to God practice, the contemplation of nature, and the logy. The true Christian life (life according Christ's teachings) is self-crucifixion. For him, the Cross is the universal symbol: "All existing thing are in need of the Cross, all non-sensitive thing need burial. If all natural movement is eradic ted, the Logos alone surfaces, which has bein Itself, as One resurrected from the dead. This why salvation of the elect is worked in grad and not in nature."

39 Metropolitan Ilarion (acceded to the See Kiev in 1051), the first Russian theologian, ecclesiastical leader and preacher, one of the compilers of the first Russian chronicles. Tim has preserved only a few of his works for us, which the principal one is "Sermon on Law a Grace." It clearly expresses the perception, herent in the Russian ecclesiastical awarenes of the eschafological "accomplishment" of cretion from day to day. The kingdom of nature, the kingdom of grace and the future Kingdom of Clory are perceived as one indivisible whole "The law" is only the forerunner and servant grace and truth. Truth and grace are only the servants of the future age and the life incorrup ble. The same is true for the succession of the Church: "Moses and the Prophets forefold the coming of Christ; Christ and His Apostles—of the Resurrection and the future age" (Pamyatni dukhovnoi literatury vremen velikogo kniazya Yaroslava I, M., 1844).

⁴⁰ St. Avraamiy of †Smolensk (†ca. 1221), or of the best representatives of Russian eschatologism. Fired with a prophetic foreboding of the Mongol invasion, St. Avraamiy called the peop to repentance with special force in his preading, taught men to see in the external catastrophes of individuals and nations the measure of their internal sinfulness and spiritual bankrup cy. "We ourselves, our life and our deeds—this our judgement. And it is fulfilled not 'later and not 'tomorrow', but now, today" (S. P. Rozanov, Zhitiya Avraamiya Smolenskogo, M., 1912

⁴¹ St. Serapion, Bishop of Vladimir (*1275) was a monk and for a long time archimandrite of the Kiev-Pechory Monastery. Some of his sermor have come down to us, "breathing with the forch of sincere, eloquence and radiant in their clea understanding of the Gospel teaching." The substance of these sermons is the comprehension of historical reality as the arena of the immediate providential action of God, punishing sin. The Mongol yoke for one, is a direct consequence of weakened unity in the Church and nation "hatred of friends lodged in our hearts."

⁴² Starets Filofey (second half of the 15th beginning of the 16th century), a monk of the Eliezer Monastery in Pskov. A disciple of Start of Volokolamsk. The author of a number of theological letters. An advocate of a positive creative affitude towards the world as a Christian

orthodoxy was called to universal service, ear witness to the world of the true, cathoecclesiastical ideal. A contemporary of the of Constantinople (1453) and of the simulature of the constantinople (1453) and of the simulature of the constantinople (1453) and of the simulature of the constantinople of Russian spiritual and national under Ivan III, Filofey interpreted this in spirit of Christian providentialism, as God's sintment of Russia as the "Third Rome" to I Orthodoxy and serve its triumph in the d. He concluded that affairs of state were redinate to ecclesio-eschatological tasks, and reged, in his epistles to Moscow's rulers, for oseful historical action—participation in the transformation of the world and the fulfilled history. (N. Malinin, Starets Filofey i egoaniya, Kiev, 1901).

The school of St. Sergiy of Radonezh is, in instory of the Russian Church, a phenomenon ational scope. The life of St. Sergiy was imlard not only with the summons to spiritual wal, but was itself a prime example, a mofor such renewal, of the true way of Christ. sanctity of St. Sergiy was witnessed by natiself: animals and birds gathered round him is sanctity, he communed with the creature, rated from man by the yoke that man, in the last of the Apostle Paul, placed on it by his St. Sergiy instructed the monks who gathered the mand then sent them out to the farnes of Russia.

storozhevsky, Prepodobniy Silvestr Obnor-Prepodobniy Pavel Obnorsky (or Komelsky), odobniy Sergiy Nuromsky (or Obnorsky), Prepodobniy Avramiy Galichsky (or Chukhlomsky), odobniy lakov Zheleznoborovsky, Prepodobnikita Serpukhovsko-Borovsky, Prepodobniy Makhrishchsky, Prepodobniy Dimitriy Prig, St. Dionisiy of Suzdal, Prepodobniy Evfimiy uzdal, Prepodobniy Kirill Belozersky, Prepoity Ferapont Belozersko-Mozhaisky and St. of Perm—all these were the disciples and ocutors of the Hegumen of All Russia. Foliog in his path, they took everywhere the of harmony within and building for the distribution. The Sergiev cloister (later known e Trinity-St. Sergiy Lavra) became a model e order of the world revealed to the Ruspeople. In all their efforts for the spiritual ring of Russia, St. Sergiy and his disciples red life according to Church regulations givhe people living proof that this was possived life according the world, but rather transvorted they called the people to rise, and selves rose, to the Heavenly (JMP, 1969, p. 76).

Sts. losif of Volokolamsk and Nil Sorsky are by presented in historical literature as leadf two antagonistic tendencies in Russian utilife at the turn of the 15th-16th centuexternal action and inner confemplation, ctively. This is profoundly wrong, St. losif in his Rule a synthesis of the Russian motorical tradition, stemming directly from the betion on Mt. Athos of St. Antoniy Pechersky gh St. Sergiy of Radonezh to our own day. Rule is imbued with the need for complete rebirth of man, the subordination of one's a life to the task of salvation and deification of the entire human race. The requirement

that the monks engage in continuous labour occupies an important place in the Rule: "the monk is never to be without work." Labour, as a "communal affair," was for losif the very essence of Church adherence—faith embodied in good works, prayer realized. On the other hand, St. Nil Sorsky, who himself lived an ascetic life on Mt. Athos for a number of years, brought from thence the teaching of the contemplative life and Mental Prayer as the means by which monks render hesychastic service to the world, as constant spiritual labour. But spiritual labour and physical labour are two sides of a single Christian vocation: the living continuation of the creative action of God in the world, encompassing both the ideal and the material realms. In this sense, Sts. losif and Nil were spiritual brothers, equally continuers of the patristic Church Tradi-tion and heirs of the precepts of St. Sergiy. St. losif had great respect for the spiritual practice of St. Nil and sent his students to study the practice of inner prayer with St. Nil. St. losif was an active social leader and an advocate of a strong, centralized Muscovite state. His views on the significance of monastic property for the building of the Church and for the participation of the Church in public life during the struggle by the Muscovite princes for the centralization of power were used by his separatist opponents in the political struggle. The latter used the teaching of St. Nil on "voluntary poverty"—the monk's renunciation of wordly affairs and property. This contraposition engendered the false view about the antagonistic tendencies of Sts. losif and Nil. Both tendencies, in fact, were natural and mutually complementary in the Russian monas-tic tradition. The coenobitic Rule of St. Iosif was founded on the principle of personal monastic "voluntary poverty."

⁴⁵ The Vvedenskaya Optina Wilderness (in Kaluga Region) was in the first half of the 19th century one of the principal oases of Russian spiritual activity. The spiritual leaders of the clois-ter—Hieroschemamonk Lev Nagolkin (*1841), Hieroschemamonk Makariy Ivanov (* 1860), Hieroschemamonk Amvrosiy Grenkov (* 1891), Hieroschemamonk Iosif Litovkin (* 1911), Schema-Archimandrite Sevastian Fomin (* 1966) and others, directed their spiritual children to active service, to the spiritual enlightenment of the people. This service consisted in the translation and publication of patristic works (cf. JMP, 1971, No. 11), in letters by the startsy in answer to questions from laymen and monks. (Pisma startsa Makariya, in 5 volumes; Pisma startsa Amvrosiya, in 3 volumes; Pisma startsa Anatoliya; etc.), and in spiritual ministration and paternal exhortation of all who came in grief and penitence. The importance of the Optina Wilderness is confirmed by the fact that spiritual contacts with the Optina monks were maintained by great representa-tives of Russian culture—N. V. Gogol, the brothers P. V. and I. V. Kireevsky, F. M. Dostoevsky, K. N. Leontev, V. S. Solovev, and many others. Combining scholarly theology, scholarly publica-tion and pastoral activity, the Optina startsy revived the forgotten ideas and ways to practical Theognosia indicated by the early saints. "The great Optina monks gather to themselves, as to the focal point, all that is holy to the nation... Through them, as through a telescope, one sees

what is coming..." (Father Pavel Florensky, **Stolp** i utverzhdenie Istiny, M., 1914, p. 125).

⁴⁶ St. Dimitriy of Rostov (1651-1709), theologian and hagiographer. He is the author of the fundamental "Chetyi-Menaion", a collection of edifying stories about the lives and deeds of the saints. Orthodox hagiology is a concrete expression of the ecclesiastical doctrine of salvation and deification as the Kingdom of Giory already revealed in this age in the elect of God. For the Russian Orthodox reader, the **Lives of the** Saints has always been a source of immediate instruction on how to live the life of Christ, how to be "enwrapped in Christ," to create "peace and good will toward men." A surety of salvation, of this possibility of being enwrapped in Christ, is, in St. Dimitriy's interpretation, the cruciform nature of man: man is a microcosta and takes his name from the cruciform world, which has four points (East, West, North, South). The initial letters of the Greek names for the four directions form the name Adam. "And as the four-pointed world is depicted in the name of Adam, so is this name the prototype of the four-pointed Cross of Christ, with which the New Adam, the Lord Jesus Christ, freed from death and hell our human race, which lives at the four ends of the Universe." ("Pouchenie o chetverokonechnom kreste," Sochineniya, Vol. 3, M., 1840, p. 491).

The basic research by Aleksandr Derzhavin, Magister of Theology, Chetyi-Minei sviatitelya Dimitriya Rostovskogo, kak tserkovno-istoricheskii i literaturnyi pamyatnik (MTA, 1953), adds greatly to our knowledge of the scholarly activity of

this father of the Russian Church.

⁴⁷ St. Tikhon of Zadonsk (1724-1783), a father of the Russian Church, a great theologian and ascetic, and initiator of the Russian religious renaissance of the 18th and 19th centuries. He authored O semi sviatykh tainakh, Plot i dukh, Ob istinnom khristianstve and Sokrovishche dukhovnoe, of mira sobiraemoe. He set the soteriological direction that was the pivot for subsequent Russian theological thought. The creature was created that the Creator could directly dwell in it. The world as created was a paradise where God walked. And man was in constant communion with God. "What our soul is for the body, God is for the soul; the soul lives as long as God, by His grace, dwells in it." This communion with God, destroyed by the Fall, was restored by Christ, Who again made the image of God (man) capable of reflecting the perfec-tions of the First Image, and again established the Kingdom of God on earth. In Christ we may "lead a heavenly life even on earth." Because everything on earth, for the soul washed in the Blood of Christ and for the purgated Christian consciousness is pure, holy and salutary. The earth is a "book" about the heavenly, which can be read by him who has the mind of Christ. And such is the true member of the Church. Crossing himself in the Name of the Holy Trinity, the "newly born," restored man "enrols in the service of Christ and promises Him, with the Father and the Spirit, to work faithfully." Thus, a Christian life consists not only of God's salutary grace, but it is also an "act of "work." "Spiritual freasure," i. e. the primary essence for deification in us, "is gathered from the world." Here, in the world, is the "sowing";

there, in Heavenly Glory, is the "harvest." The New Heaven and New Earth are created Christian acts: not only is the spirit sanctifiant deified, but the flesh as well. The flesh that common factor which unites man with a cosmos and the whole creature world. Savin himself, in Christ and in the Church, the Christ ansaves all creatures, too.

⁴⁸ Archimandrite, later Metropolitan, Antor Khrapovitsky, the author of numerous works dogmatics, moral and pastoral theology. It basic writings are dedicated to trinitarian eccisiology—Nravstvennaya ideya dogmata Troil (1892), Nravstvennaya ideya dogmata Tseil (1901)—and soteriology—Dogmat Iskupleni (1917).

49 Bishop Mikhail Gribanovsky (1856-1898), M gister of Theology. His influence in the St. P tersburg Theological Academy was important the formation of the theological views of Metropolitan Antoniy Khrapovitsky and Patriarch Se giy Stragorodsky. He authored Ob istine bytis Bozhiya (St. P., 1888), Nad Evangeliem (Simferpol, 1898), Voskresnaya noch (Simferopol, 189 and Lektsii po vvedeniyu v kurs bogoslovskii nauk. His Pisma were published in 1911 (Simfopol). The essence of the theological tendenciater called "moral monism", created by Bisho Mikhail is well presented in the chapter "On the Rebirth through the Holy Spirit" in Nad Evangelem: "The law of Christ is beyond the streng of the natural man; it is much more difficult the the law of Moses, for it makes more precise an amplifies the demands of that law; to put it inteffect with our own efforts, weak and inclined sin, is simply impossible. The law of Christ is meal exclusively for the man who has been give grace; only with the aid of the power of tholy Spirit, through the renewal of our old nature by the new element of the life of grace, doe it become feasible, and its commandments aronly the form for the revelation and development of this heavenly element, while the mysteries of the inner spir tual life we experience" (Tavricheskie Eparkhia nye Vedomosti, 1898, No. 1, p. 17).

50 Bukharev, Aleksandr Matveyevich (former Archimandrite Feodor) (1822-1871), a theologia and exegete. A student and then professor the Moscow Theological Academy, professor an assistant rector at the Kazan Theological Academy. The author of numerous works on interpretations of the Old and New Testament Bool and the Epistles of St. Paul. His basic life wor is Issledovanie Apokalipsisa, published long after his death (M., 1916). Bukharev's theological thinking was profoundly soteriological. The theme of the state of redemption and salvation of Christians and all sanctified creatures rings more clear ly and strongly in his works than in those cany other Russian theologian.

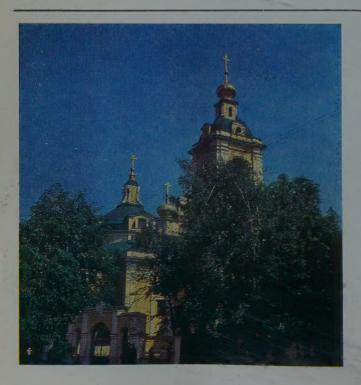
of Theology, professor at the St. Petersburg The ological Academy and later at Sofia University (Bulgaria). His basic works include Blagoves tie sviatogo apostola Pavla po ego proiskhozhdeniyu i po sushchestvu, Vols. 1-3 (St. P., 1905) 1910, 1912), Khodatai Novogo Zaveta (Sergiev Posad, 1915), Iskuplenie i Iskupitel (Petrograd 1917), Pravoslavie po ego sushchestvu (St. 1914).



THE VALAAM ICON OF THE MOTHER OF GOD (see p. 32)



His Holiness Patriarch Pimen conducting the Office of the Great Blessing of the Waters on the Epiphany



The Church of St. Nicholas — a from the north-west (left)

The Altar Gospel from the Chur St. Nicholas in Kuznetsy (see)





riarch German of Serbia presenting Patriarch Pimen with an icon of the Mother of God in the Patriarchal Cathedral of the Epiphany in Moscow on October 6, 1974



Holiness Patriarch German of Serbia at the All-Night Vigil in the Dormition Cathedral of the ity-St. Sergiy Lavra on October, 7, 1974, eve of the Commemoration Day of St. Sergiy of Radonezh (see p. 9)

